

THE **CHRISTIAN** EVANGELIST

**FRONT
RANK**

July 19, 1959



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THE CHRISTIAN FRONT RANK

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A JOURNAL OF NEWS AND OPINION

ARTICLES

The Worm and I	James A. Lollis	5
Campelling for Our Lord	Wallace A. Ely	6
The Breath of Life	Enola Chamberlin	8
Keeping in Touch with Our Servicemen	Harold E. Phillips	9
The Gossips	Dorothy Sands	14

EDITORIALS

Kingdom Building	7
Double Up on Them	7

FEATURES

A Faith to Live by	Warren Thurston	4
Where the Scriptures Speak	by the Editor	16
Meaning for Today	J. Daniel Joyce	17
The Family Living Room	Richard E. Lentz	18
Miraculously Saved	J. Warren Hastings	19
Modern Heresies	James L. Pennington	19
Growing with Grandma	Gladys Douchant	27
Book Reviews		28
Toward a Better Church	Samuel E. Pugh	29
Letters to the Editor		30
Let's Talk It Over	F. E. Davison	32

NEWS

The Church at Large	10
Brotherhood News	20

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A Faith to Live by

Encompassed, round about, as we are with the cares and burdens of everyday life; we often wish that there might come to us the seclusion of the open countryside. We wish that we might retire to the mountain, as did Jesus, on occasion, to quietly meditate with God.

As we think today of "New Frontiers," we are prone to think in scientific terms of the "Space Age" . . . NEW FRONTIERS . . . Why seek we New Frontiers . . . in an age of scientific expansion . . . when we have not yet conquered the OLD FRONTIERS which challenge man to his greatest achievement . . . ?

We who are Christian, or claim to be, have never in the almost two thousand years since Jesus started His teaching even begun to reach out and grasp the FRONTIERS which His teachings have opened before us.

Who are we to be calling for New Frontiers to open (or as Alexander the Great bemoaned) new worlds to conquer?

God grant that we, as Christians, might survey our own back yard. God grant that we might first join ourselves together in a UNITED EFFORT to develop the FRONTIERS as expounded in the teachings of Him whom we call Jesus, Son of God, Messiah, Saviour, Prince of Peace, Lamb of God . . . Oh! . . . How many beautiful names, yes, even sacred names have we called Him . . . Yet we failed . . . miserably failed in our exemplification of His Teachings.

NEW FRONTIERS . . . Why seek we NEW FRONTIERS when we have failed so miserably to develop the old . . . OLD FRONTIERS? . . . The frontiers which Jesus opened for us while He walked the earth with the twelve . . . Are they not the NEW FRONTIERS which you and I should be opening today . . . ?

Do not His teachings of THAT DAY give us all the guidance we need to open the way for the NEW FRONTIERS of today . . . ?

CAN WE DENY . . . that God is the Creator of the universe and all that dwell therein . . . CAN WE DENY . . . that Jesus is the Son of God . . . CAN WE DENY that God the Father; Jesus Christ, the Son; and the Holy Spirit, form a trinity that are ONE . . . ONE IN ALL and ALL IN ONE . . . ?

My prayer, as I write this message, is, that all of us may assume a closer, more sacred relationship with our God as you read this discourse.

In closing, this benediction: God grant me forgiveness if I have misconstrued the teachings of the Master, even Jesus Christ, our Lord, in whose name I pray: AMEN.

the worm and I

by James A. Lollis

Minister, First Christian Church
Danville, Ky.

It was bad enough for Watts to ask the question, "Would he devote that sacred head for such a worm as I?" but to set it to music and ask all mankind to sing it was to compound the humiliation. The concept of man as a worm has fallen upon evil days—in fact, more evil than is justified by the facts. The current style in theology has sensed the kinship more clearly than did our late lamented liberalism.

However, there is yet a compulsion to go one step farther and contemplate man in the butterfly stage. The burden of my heart is to say a good word for man, not as a worm but as—well, if not as a butterfly, at least as one who stands upon his feet, sings, dreams and tries his wings.

The paradox in Christianity that keeps man in perpetual tension is that of being humble and at the same time being somebody. Self-effacement is a cardinal virtue, but the Kingdom of God cannot be won by faceless entities. Over against the willingness to deny self must stand the undeniable lineaments of a man. Jesus did not call they, those and them. He called Peter, James and John. There is no power to take the place of a person.

Jesus picked men with that unmistakable internal property called backbone. He called those who were already real persons and lured them to his way. It is easier to take a man who has moral muscle and bony opinions and harness him to a great dream than it is to take a spiritual jellyfish and teach him how to stand on his feet.

Meekness is not weakness; it is the ability to level self with life and still go to work each Monday with a good reason for doing it. Let us stop pushing long enough to read our Lord's will again.

The inheritors of the earth are those who are strong enough to receive, not take, it. The humble, the meek, the poor in spirit—these are not the three old men of the Bible, but the holy trinity of character.

These pillars in the temple of Jesus' teaching were used, however, not as an end but as a means. He was building people and these qualities were essential. Humility? Meekness? What good are these until they are mated to the minds and hands of men? The riddle of this paradox is unlocked when we discover that being somebody and being humble are one and the same.

Having said this, we miss his purpose if we assume Jesus was concerned primarily to teach man the art of subordination. He was concerned that man be man. All that he said about self-denial must be set against the larger backdrop of true self-realization. He was not a Pied Piper of Hamelin leading children into some mountain of oblivion, but God's herald trumpeting men into the full stature of self-hood and sonship.

He did not say to Simon Peter, thou art a dainty petunia, but "a rock." He was calling him to his most stubborn, gritty manhood. Peter learned the quality of a rock before he acquired the nature of a child. At first he had great strength; at last he achieved the strength to be great. Jesus was looking beyond both strength and greatness when he said to the big fisherman "thou art a rock." He was looking toward the full liberation of an immortal spirit hid in a person. To say at last "thou art Peter"—not in the sense of being a rock, but in the sense of being a person—is the highest word

from God to man. The unveiling of this person is what Jesus wanted.

There is need, then, that we confront honestly the dual facets of our lives. We view each day both a mirror and a window. If we view the mirror only, we are childish; if we view the window only, we are faceless. We must hold both of them in balance. This is not easy, but that is not important. It is important that we know that this is the order of life. We do not have to be a genius, but we do have to be genuine. We have to be our real selves. We cannot escape self-consciousness.

The Kingdom of God cannot be served by anonymity, whether it be in the form of an evasion of responsibility or a false modesty that seeks to deny self-hood. The cherished Genesis story cannot be erased. "God formed man . . . and breathed into his nostrils the breath of life; and man became a living being." Man is. We will be counted; we may as well stand up while life is doing it.

Personally, I like the posture of my being. It is good to be able to turn the face toward the stars; it is good to be able to bend the knees and cover the face in prayer.

If, in the language of the ancient hymn, I must be counted among the worms, I rejoice that I am a self-conscious one, with a name, and that there are those times when I feel the unmistakable stirrings of wings.

COMPELLING for OUR LORD

by Wallace A. Ely

Jesus told his apostles by a parable, "Go out into the highways and hedges, and compel them to come in, that my house may be filled," Luke 14:23. This call has rung down the corridors of time to our present generation. It has lost none of its intensity. God is the same yesterday, today and forever. So his will in the days of our Lord is identical today.

This does not mean that we should use brute force or abusive words. The law of the fang and the claw belongs to the wild beasts of the forest where only the fittest physically survive. Threatenings and abuses may be proper and fitting in the growl or bark of beasts in the jungles, but these means of compelling are wholly contradictory to the will of our Heavenly Father. Wither-

ing criticisms and scorching accusations will drive men from God.

How then can we compel highway and hedge dwellers to come to the feast of God?

The most compelling force comes in a consistent and constant Christian life. This means love, forgiveness, helpfulness, sacrifice and other qualities of Christ's character. Selfishness, envy, hatred and other attitudes wholly foreign to the character of our Lord must be banished from our lives.

Love gives us a motivating power that will not count the cost. Yes, we want to increase our Sunday school rolls; but we want to see men's hearts turned to God more. We want to see the rolls enlarged because this means that more people will learn God's Word. Our love for God and for man gives us a passion to help man know God's will and comply with it.

A love like Christ had for the lost will make us quick to do good anywhere and everywhere to anybody and everybody anytime and all the time. Our passion for lost men will not be confined to church visitation night and revival meetings. We will pray forever and we will labor constantly for the lost.

We can compel those in the highways and hedges to come in by doing our utmost to multiply the fruit others bear for the Lord. Praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance and supplication for all saints will open ways and means for others to cast in the cycle and reap in the many parts of God's white harvest field.

Bringing our whole tithe and as much offering as we can into the storehouse of God will let others have food, raiment and shelter while they go in and out among the highways and hedges compelling the wandering ones to come to the feast. Too, our money will make printing presses hum rhythmically as they publish the blessed story of life and immortality which has been brought to light by the good news of redemption from sin. We will make orphans' homes better places for children who are without the love of father or mother. Hospitals can nurture the sick back to health. Christian education can make God's children skillful with the Word of God which is quick and powerful and sharper than any two-edged sword.

Time would fail me to tell of every phase of local church effort, local missions, district missions, state missions, missionaries in the homeland and missions on foreign fields that our money can make grow and prosper.

Three things must be remembered by God's children. First, there is yet room at the feast of our Lord and Master. Second, there are enough people in the highways and hedges of life to fill up the vacancies. Third, our Lord has commanded us to go out in the highways and hedges, and compel them to come in, that the house of our Lord may be filled.

Editorials

Kingdom Building

During our seminary days we had the pleasure of a fine friendship with one of our missionary couples from the Belgian Congo. They had a little pre-school boy who looked about like other pre-school boys.

With only this faint contact, we were ill-prepared to recognize the six footer who appeared in our classroom years later, planning to major in church history in preparation for a ministry in the Belgian Congo. A few years ago, while the steamer taking this young man and his wife and little baby on their way pulled slowly out of its New York pier, our amateurish concept of the missionary brought both a feeling of adventure and a touch of sadness to our hearts.

It is difficult to realize how times have changed. History seems to reveal that churches expected missionaries to suffer, in the early years of their work. Lack of adequate support made it necessary for them to live in the primitive ways which we loved to hear so much about when they came home.

But times have changed. We have the saying that you have to spend money to make money. Never having engaged in the perilous enterprise of business, we do not know in how far this is true. But it is certainly true that the church has to raise and spend capital funds if she is to do her work well in Kingdom Building.

Now the current program of our churches to raise such capital has resulted in a livable home for this missionary to the Congo of whom we have been speaking. For our part, if the program had accomplished nothing else, it would have been worth while. That boy has asked nothing for himself. He and his family are perfectly willing to spend themselves for the people they love. But we know it is simply good "business" for the kingdom to give them respectable housing. It is a routine medical and social fact that such factors influence the amount and quality of work done.

Only one case can be mentioned in this short statement. But there are at least 67 housing units for missionary personnel being built with these capital funds. In addition, mission congregations, mission school buildings, transportation units, hospital and medical projects and the La Hermosa Church in New York City are benefiting by some two

and one-half million dollars already raised.

Before the end of this fiscal year, June 30, 1960, the other \$845,000 for these capital projects must be in hand.

If the right person reads this editorial, one gift is all that will be needed. But such a person may not see it. Therefore, individuals and congregations are all obligated to shoulder a portion of the responsibility. A house on the equator is mighty necessary.

Double Up on Them

Laymen call ministers to be pastors of churches and sometimes look upon them as professional leaders and experts in all fields. Every minister knows, however, that the experience of the men and women in the church in various walks of life often gives them solutions to problems of program that the minister did not know.

At the recent Florida convention of our churches, this fact was impressed upon our minds by Mr. James Hundley, when he said that "Two salesmen quadruple the effect on the prospect." He was talking, apparently, about a simple fact in the business world, with which he was well acquainted.

We thought of the times when the minister tackled problems alone, because of the theory that the individual would feel free to speak his mind only in the privacy of such a counseling situation. No doubt this is true in many cases.

The practice of making evangelistic calls "two by two" is a common one. It has often been our experience, however, that one of the callers took the lead and did most of the talking.

Perhaps the clue is in the word "salesman." To sell a product, a person has to convince the prospect that it is worth having. It always helps if the seller really believes in the product.

It is always a great joy to see a Christian man or woman acting and talking as if the Christian gospel were really believed. The trained minister and others may sometimes wince at the techniques or the theological explanations of the enthusiastic layman. But attitude and intent are very important in the Christian life. And when two convinced "salesmen" operate together, the Lord's business may prosper fourfold.

THE BREATH OF LIFE

by Enola Chamberlin

Although the Bible does not specifically say so, we know that when God created the heavens and the earth he also created the ocean of air in which we live. We know it because where there is no air, as on the moon, there is no life. Also a bit later in Genesis when God created man He breathed into his nostrils the breath of life. As we know breath today there must be air or there wouldn't be any.

And what a wonderful thing this air is. We can live for weeks without food; for days without water; but take air, the Breath of Life, away from us for but the fewest minutes and the body ceases to exist as a living organism. Take away oxygen, the life-giving component of air and fires won't burn. Neither would we have water which will put out fires. Strange sounding, all of this perhaps, but not strange, really, since we know that God created all things and looking at his creations saw them as good.

But because air is not strange does not mean that it is not something to marvel at. Take, for instance, its seeming weightlessness. Surely air must weigh less than nothing because a child's balloon will pop up and float when filled with air. It is just an inert piece of rubber without air in it. . . . But it is the buoyancy of the filled balloon which makes it float. But take an automobile tire, a big truck tire if you can. Put it on a set of scales uninflated. Force compressed air into it until it is properly inflated. Then put it on the scales again. Ah, not so easy to lift now, is it? And the scales show you that the

tire does weigh more with the air than without it.

But air out in the open, surely that doesn't weigh anything. In a sense, no, because, after all, everything is relative. God conditioned us to live in air and under the weight of it, over fourteen pounds to every square inch of our bodies. Take this air weight off us and what would happen? Would we go sailing out into space or would we disintegrate? When fish living deep in the ocean where the water weight is tremendous are brought to the surface, their eyes pop out. The weight of air alone is not enough to hold them in. They are conditioned for greater weights.

A very dramatic example of what happens when air pressure or air weight is suddenly removed shows up in tornadoes. Often one of these as it whirls on its way forms a perfect vacuum in its center. If this vacuum surrounds a tightly shut house, the air pressure inside with no equal pressure on the outside is too great to be tolerated. The house has to blow. Sometimes only a weak part like a window will burst outward and let the air out. Sometimes the house will explode.

Consider your ears, wonderful things, something to thank God for every day. But did you ever really think about them, think how perfectly they are constructed? Remember how they pop and how you have to yawn or do something to clear them when you go up or down a mountain in a fast car. The ear drum is a thin membrane. Since it is alive and elastic it would

take a lot of pressure to break it, but not too much to stretch it out of shape. Here we come to this relative business again and also to another facet of the wonder of creation. If the ear drum were thick enough to stand the weight of the air which the rest of the body stands it would not be so good an instrument for hearing. So the outside air pressure had to be equalized. And our all-wise Creator did it very efficiently.

Running from the throat back to the ear drum is the Eustachian tube. Its work in the human body is to let air in back of the ear drum to press out as the outside air presses in. The popping in our ears? The loss of hearing when we go up or come down quickly is because air at different altitudes has different pressures. The outside air pressure changes so much more swiftly than the inside air pressure that the ear drum is having to bear up under too much weight to function efficiently. We must yawn or hold our nose and blow so that air of proper pressure may get into this important little tube.

Beautiful and wonderful, this air, and the more we learn about it the more beautiful and wonderful it becomes. Oxygen and nitrogen mainly, some carbon dioxide and a trace of two or three other elements, that is air. The Breath of Life; the first thing we take into our bodies at birth, the last thing we let go of at death. Air, standing out from all the perfect gifts that God has given us and the most perfect of all.

Keeping in touch with our servicemen

by Harold E. Phillips

Chaplain (Lieut., J.g.,) USNR

A few months ago a certain young Marine came to me and stated that he wanted to make his confession of faith and be baptized. After talking with this man at some length it became evident that he wanted to unite with the Methodist Church in his home town. This man made his confession of faith and I immersed him along with another young Marine the same day.

I wrote to the pastor of the church the Marine wanted to join explaining the situation and asked if this church would accept him into membership. I later received a very fine letter from the pastor stating how pleased he was at receiving my letter and that his church was glad to receive the Marine as a member. One sentence of this letter stands out in my mind as possibly being a true fact about a number of other civilian pastors. This pastor stated, "I did not know your work with the men was as direct as this."

Our work with the men is very direct and personal, and we are very much concerned about their salvation, working with this constantly in our minds. It is my hope that, more and more, all civilian pastors will realize this as being a very important concern of Chaplains in the Military Services.

I have also observed that a very small number of our Marines receive church papers, letters, pamphlets, etc., from their churches. These men need to know that their pastors and

churches care about them even though they are away from home. This type of contact encourages the men to attend the religious programs provided by their chaplains. Many men in the service seem to lose interest in religion when they leave home. There are many reasons why this is true, but one reason smacks us in the face—somehow the churches just have not gotten hold of many of our young men as they should.

This is true, not of just one denomination but, to a more or less degree, of all of them. Large numbers of young men have to come into the Service to serve a military obligation. Many of these men come from active youth programs in their churches, but when they leave these ideal settings they seem to lose interest.

It is true that the religious programs in our Chapels are not the same in every detail as those in civilian churches and are not slanted strictly along denominational lines. These programs do serve the religious needs of, at least, most of those who attend.

I personally feel that our church youth groups need to stress more and more the basic Christian fundamentals, and seek to develop a strong loyalty in our youth for the church—not just their own local church—but a concern for church attendance wherever they go. This especially needs to be stressed with the young men who are going into military service.

If we as pastors, religious edu-

cators and counselors are too busy to talk at some length with these young men before they enter the Service, then we are just too busy. I am not trying to criticize our churches and their pastors, but I am suggesting that here is an area where we are weak and need to direct more attention.

Along this very line of interest I have received a letter from the pastor of the Central Christian Church of Indianapolis, Indiana, stating that the church would be pleased to offer a church home to those who unite with Christ through my guidance as a chaplain.

He says further, "We will seek to keep in touch with these people while in military service through letters, church papers and any other tie which might be helpful. When they settle permanently near a Christian Church, we will be happy to grant them a letter and introduce them to the new fellowship. And, as is our regular procedure, we will send them a membership card." I think this kind of service will be most helpful to all Disciple chaplains and I commend Central Christian's efforts.

I still feel, however, that our pastors and church leaders need to give much counsel and guidance to the young men from their churches who are leaving home to serve a period of time in military service. Here is definitely an area where we need to develop more concern.



● True Morse Is "Commencement Speaker"

TV Bible Course

WASHINGTON, D. C.—More than 200 students took final examinations here in the first Bible course ever offered over television for college credit.

Most of the students who had watched the hour-long lectures by Professor Edward W. Bowman of American University each Saturday on Station WMAL-TV, Washington, passed the course and received two hours of credit which they can apply toward a degree at American University, a Methodist institution, if they so desire.

Meanwhile, more than 2,000 persons watching the telecourse on the "Life and Teachings of Jesus" paid for study outlines to accompany the course and over 100 showed up to take the final examination, without credit, just to see how they did.

University officials and the National Capital Area Council of Churches, still somewhat astonished at the unexpected success of the course, announced that Dr. Bowman will teach a class on "Old

Testament" over television next fall.

A Navy officer, Cmdr. John Neff, of Arlington, Va., aide to the Chief of Naval Operations, scored 100 to get the class's top grade. The commander, an active Methodist layman, said he found the study stimulating.

One woman came from Westernport, Md., 150 miles from Washington, to take the examination. She said the TV program had a little "snow" in it from time to time at that distance up in the Allegheny Mountains, but she heard every word clearly. She received a bouquet of roses from Undersecretary of Agriculture True D. Morse, a Disciples layman, who gave the "commencement address," which was televised. Judge Luther W. Youngdahl, a prominent Lutheran layman and former governor of Minnesota, presided at the graduation exercises.

Following Flood

Hong Kong Aid

GENEVA—Immediate response to its appeal to member churches for funds to aid victims of the torren-

tial floods which swept through Hong Kong is reported by the World Council of Churches.

Contributions of \$1,000 each were received from the churches in Sweden and New Zealand within eight hours of a cabled appeal for funds, the WCC's Division of Inter-Church Aid and Service to Refugees has reported.

The appeal for \$1,000 contributions each was relayed by the division to the national interchurch agencies in eleven countries following receipt here of a cable requesting aid from the Hong Kong Christian Welfare and Relief Council.

An estimated 60 persons have been killed and nearly 10,000 left homeless by the four-day storm.

● Society Record

Bible Distribution

NEW YORK—The American Bible Society during 1958 achieved its highest annual worldwide distribution of Scriptures, totaling 16, 629, 496 volumes, it was reported by President Daniel Burke at the 143rd annual meeting of the Bible Society here.

Scriptures were circulated in 140 languages in the United States and in 282 by the Overseas Department and associated Bible Societies for which the American Bible Society provided subsidies.

The Bible Society issued 61,396 embossed volumes and Talking Book Records for the blind, which amounted to an increase of nearly 15 per cent over the previous year.

Moscow Church Exhibit

WASHINGTON, D. C.—The U.S. Information Agency announced that pictures of American churches will be included in an exhibit of American architecture to be included in the American National Exhibition in Moscow this year.

They will be part of a 10,000 square foot display of American architecture compiled by New York architects Peter Blake and Julian Neski. Nearly 100 photographs, most of them 12 feet high, will illustrate every type of architecture in modern America.

The accompanying text in Russian will give facts and figures, pointing out that the United States in the past 15 years since the end of World War II has built 14,000,000 single family homes, half a million classrooms and "40,000 churches and synagogues."

Graham Praises Moscow Baptists Following Tour

Light in Russia

MOSCOW—American evangelist Billy Graham praised the faith of Moscow Baptists here as "a light burning for which we all should be thankful."

On his first visit to Moscow as a "tourist" for five days, Mr. Graham was the guest of honor at a worship service in the Moscow Baptist church. He did not speak, Russian Baptist leaders explained, because "it is not the custom here for tourists to preach."

More than 2,500 persons jammed the church for the two-and-one-half-hour service, with overflow crowds in side halls and in the streets.

The sermon was given by Pastor Alexander Karev, general secretary of the All-Union Council of Evangelical Christians (Baptists).

"Today I heard the Bible preached," said Mr. Graham. "This is what we need everywhere. I try to preach the Bible. It has its own power."

"Here I am standing right in the



—RNS

Billy Graham: "I try to preach the Bible. It has its own power."

center of the Kremlin and there against the sky are the golden crosses of Christ," he said. "There is a symbol I never expected to see. I hope it has meaning for the future."

● New Center

Aid in Hong Kong

HONG KONG—Extending its ministry of aid to the suffering and underprivileged in Hong Kong, the Hong Kong Church World Service—through funds contributed by American denominations—is now operating a \$30,000 Christian community center in Chuk Yuen in Kowloon, one of the most overcrowded refugee areas of refugee-jammed Hong Kong.

The new center, long a dream of Hong Kong Christian workers, embraces a kindergarten, a tuberculosis-treatment clinic, a milk bar for children and quarters for adult literacy classes. It has been in operation since May.

Located in the Bamboo Garden refugee resettlement area, the center adjoins the Church World Service refugee cottage project in which 127 new stone buildings have already given shelter to more than 200 families. An additional 50 similar cottages are under construction.



—RNS

DES MOINES, IA.—German-born Dr. Herbert J. Gezork, president of Andover Newton Theological School, Newton Center, Mass., was elected president of the American Baptist Convention at its 52nd annual meeting here. Secretary of the Baptist Youth Movement in Germany until it was banned by the Nazi regime, Dr. Gezork came to the U.S. in 1936 and was naturalized an American citizen seven years later.

NEW CHAPLAINCY POST

WASHINGTON, D. C.—Appointment of Navy Chaplain (Capt.) Daniel Francis Meehan (Roman Catholic) to the newly created post of assistant to the commandant of the Marine Corps for chaplains' activities was effective April 1.

NEWS IN BRIEF

CONFERENCE ON AGING

WASHINGTON, D. C.—Secretary Arthur S. Flemming of the Department of Health, Education, and Welfare announced the appointment of representatives of religious groups to a National Advisory Committee which will plan the forthcoming White House Conference on Aging.

The conference, authorized by Congress, will meet here in January, 1961, following extensive preparation on State and local levels. It will be similar in magnitude and scope to the White House Conference on Children and Youth which convenes every ten years in Washington.

"THIS WEEK" HONOR

NEW YORK—William I. Nichols, editor and publisher of *This Week* magazine, a Sunday newspaper supplement, was awarded a citation by the Laymen's Movement for a Christian World in recognition of "his wise and sensitive editorial direction" of the magazine, at a dinner here.

The citation said that the magazine "has uplifted the minds and hearts of millions of Americans by faithful and consistent reporting of man's progress in his search for peace with God, with himself and with his fellow-man."

SCIENCE GRANTS

WASHINGTON, D. C.—The Atomic Energy Commission announced "life science" grants to five church-related colleges and universities.

The grants will provide funds for laboratory equipment that will enable the institutions to train students in the use of radioisotopes and atomic "tracer" materials in biology and other physical sciences.

Among institutions receiving grants is Drake University, Des Moines, Ia., which was granted \$7,275.

COAD IN LONDON

Merwin Coad, congressman from Iowa and former Iowa pastor, extended greetings on behalf of Christian churches in the United States on his recent visit to the Church of Christ at Horsey, in North London, Eng-

land. Rep. Coad was in London for a conference relating to NATO.

CONCESSION IN ROME

ROME—A court in Caltanissetta, Sicily, ruled that a Protestant pastor authorized by Italian law to officiate at non-Catholic marriages may do so in any part of the country without territorial limitations.

The tribunal upheld the marriage of a young Pentecostal couple in 1956 at the small village of Resuttano by a minister from Caltanissetta. Performing the ceremony was Vincenzo Federico, a Pentecostal clergyman.

QUAKERS AID REFUGEES

PHILADELPHIA, PA.—The American Friends Service Committee announced here it has launched a drive to raise an initial \$10,000 for aid to Tibetan refugees in India.

Colin Bell, executive secretary of the Quaker relief organization, said the funds were needed to purchase food, clothing, shoes, blankets, and soap. The money was to be forwarded to a non-official Indian committee which has been established to coordinate voluntary relief efforts, he said.

CATHOLIC PRESSURE

GENEVA—Authorities of the Italian Waldensian Church have been informed that they will no longer be permitted to broadcast regular Sunday morning services from Trieste, the Ecumenical Press Service reported here.

Dr. Ermanno Rostan, moderator of the Waldensian Church reported to World Council officials that "the reasons given were simply stated to be technical," the agency stated.

URBAN SEMINAR

FORT WORTH—A five-day seminar on urban development will be held at Texas Christian University July 13-17.

Cosponsored by the university and the Great Plains chapter of the American Institute of Planners, the sessions will meet in Dan D. Rogers Hall on campus.



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Council for Peace

SEATTLE, WASH.—A year-long program of education and action for world peace will be launched July 1 by the National Council of Churches throughout the country, Dr. R. H. Edwin Espy, associate general secretary, reported to its General Board here.

Dr. Espy said the commission will deal with four broad subjects: power struggle and security in a nuclear space age, overseas areas of rapid social change, changing dimensions of human rights, and international institutions and peaceful changes.

During the project, he explained, special consideration will be given to the findings of the Fifth World Order Study Conference, held last November in Cleveland.

While the NCC will continue to issue official statements, he said, "we must also find the means to share more widely and effectively the rich resources of the study materials to which the council is devoting far more of its creative energy than it is to public pronouncements."

Dr. Espy made his report on behalf of Dr. Roy G. Ross, a Disciple who is NCC general secretary.

Firms Back Colleges

MINNEAPOLIS, MINN.—Business firms contributed \$372,913 to 14 Minnesota church-related colleges through the Minnesota Private College fund in the fiscal year that closed April 30, it was announced here.

Dr. Edgar M. Carlson, president of Gustavus Adolphus College, was elected president of the fund.

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—RNS

DES MOINES, IA.—Chief of Army Chaplains (Maj. Gen.) Frank A. Tobey (center), an American Baptist, is welcomed to the denomination's annual meeting here. From left to right, are: Albin Ray Appelquist, New York, director, American Baptist Convention committee on chaplains; G. K. Patterson, Strathmore, Calif., president, American Baptist Men; Chaplain Tobey; Willis A. Reed of First Baptist Church, Elgin, Ill.; and Chaplain (Lt. Col.) Bruce B. Matthews of the 103rd Infantry Division, who also is pastor of First Christian Church, Bloomfield, Ia.

Chaplain Tobey told some 10,000 delegates at the meeting that materialism, not Communism, is the "fundamental enemy" of Christianity.



—RNS

PARIS—Sacrifices of early French Huguenots were commemorated here by delegates to the 400th anniversary Synod of the Reformed Church of France in a service at the Admiral Gaspard de Coligny monument opposite the Louvre Palace. Coligny and 70,000 other followers of John Calvin perished for the Reformed faith in the St. Bartholomew's Eve Massacre in 1572.



—RNS

SEATTLE—Dr. Edwin T. Dahlberg, president of the National Council of Churches, welcomes at the Seattle-Tacoma Airport two Chinese orphans from Hong Kong: Michigan-bound Gee Kim (left) and Kai Shing, headed for Texas. The youngsters were the first to arrive under a Church World Service program.



—RNS

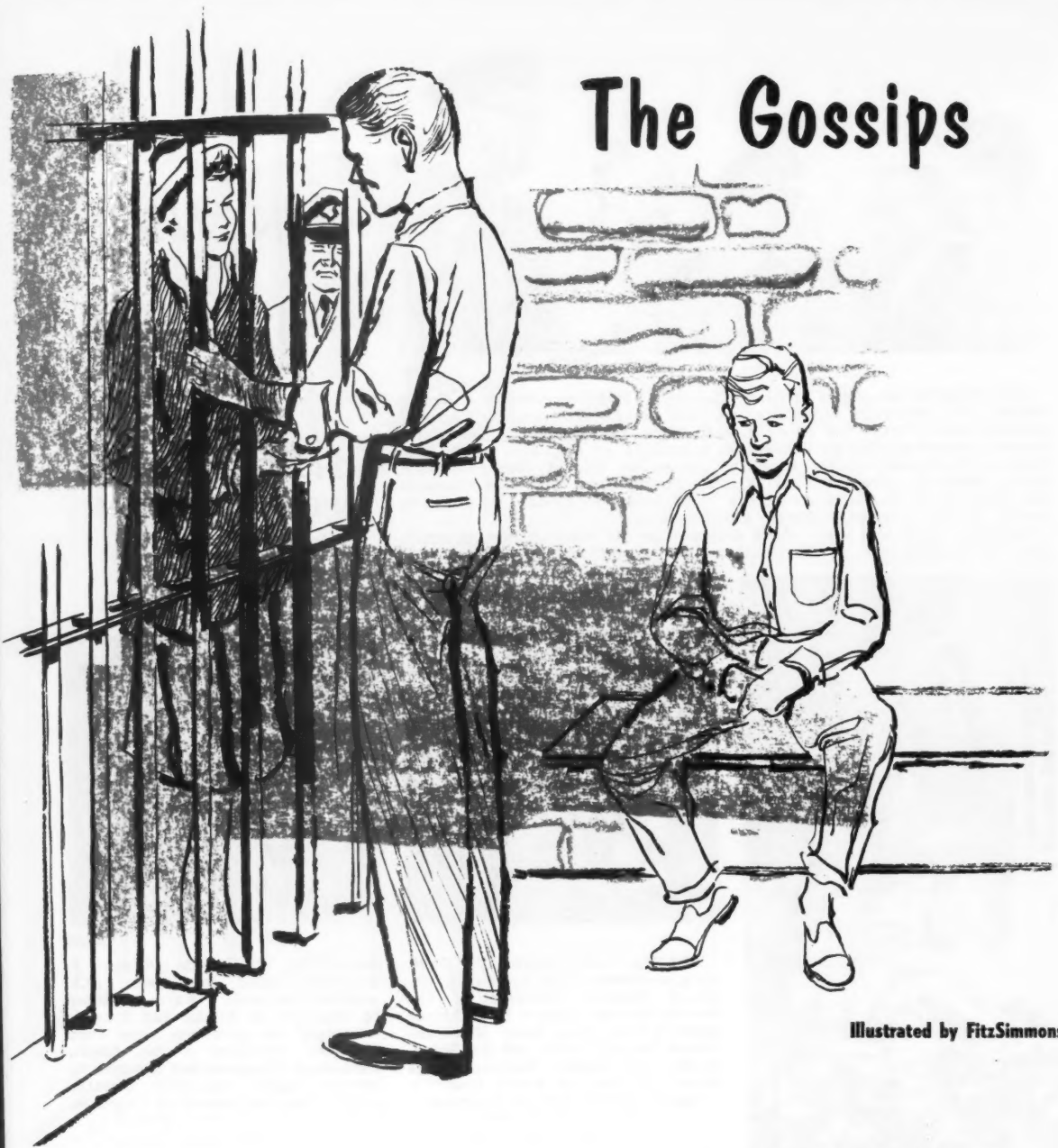
SEATTLE, WASH.—Dr. Edwin T. Dahlberg (third from left), NCC president, extends a warm welcome to churches in Alaska and Hawaii. Accepting the greetings were Fred McGinnis, president of the Alaska Council of Churches, and Kenneth O. Rewick (right), executive director of the Honolulu Council of Churches.



—RNS

DES MOINES, IA.—Some 10,000 delegates to the annual meeting of the American Baptist Convention here witnessed this impressive commissioning service for new missionaries. Mrs. Maurice B. Hodge of Portland, Ore., outgoing ABC president, told delegates, "Every Christian must go out into the world with his own witness."

The Gossips



Illustrated by FitzSimmons

by Dorothy Sands

Mountainburg, Arkansas

"Come in, Sadie," said Mrs. Bonnie Swammer, opening the door upon hearing her neighbor's familiar knock at her back door. "It's so good to see you. As luck would have it, we have sweet rolls this morning and coffee already made," she continued as she led her guest into her kitchen.

Mrs. Sadie Wersted immediately seated herself at the table

for this was regular routine. These two young women got together several times a week to exchange notes on their families, give each other advice and, most pleasant of all, indulge in what they called a little harmless gossip.

Bonnie put the sweet rolls under the broiler and the coffee maker over the fire. This was

such a delightfully relaxing time after the hurry and strain of getting the children off to school and their respective husbands off to work.

Sadie's eyes were bright and it was evident she had news and now she came right to the point. "Did you see last night's paper?" she asked. Then, seeing bewilderment on her friend's face, con-

tinued, "About Jake Manning being arrested? Our own neighbor! He's always seemed like a good respectable man. Just shows you can't go by looks."

"What did he do?" asked Bonnie incredulously.

"Something about falsifying something. It was over my head." She laughed a little. She was not inclined to put much study on anything and then would laugh off her inability to understand the subject.

"Poor Mrs. Manning. What will she do? Live alone for three months?" asked Bonnie sympathetically.

"I suppose so," said Sadie warming up to her subject. "I avoided her this morning. I didn't know what to say to her so I pretended I hadn't seen her when she picked up her mail."

"Don't you think we should be friendly toward her as always?" Bonnie asked undecidedly.

"Oh, I don't know. If they are that kind of folks, for my part I'd rather leave them both alone."

"She'll have a lonesome three months and being friendly can't hurt us, can it?" Bonnie asked doubtfully.

At this point the conversation was interrupted by the telephone ringing. Bonnie answered it and talked briefly. "It was Madge Pramler," she explained as she returned. "She asked us both to come back to the women's mid-morning prayer and Bible study group that meets in homes. What ever made us quit? We were both enthusiastic at first."

"I don't know but we both lost interest. It's been months since we last went. I used to like getting out in the morning once a week. But there was a sameness to every meeting that palled on me."

Bonnie laughed a little. "A sameness about prayer meetings and Bible study. Must be we didn't put much of ourselves into the prayers and study. I know I need those lessons. Concerning the Bible, I feel very unsure of myself. I'll go back, if you will, Sadie."

"Well, let's think about it," her friend replied. "We get the same lessons in Sunday school and in the sermons. How many times have we studied about the good Samaritan, for example. I probably know as much about the Bible as the average layman does," she continued casually.

"That's just my trouble. I know about the Bible but I don't really know *The Bible*."

While this conversation continued, in the house across the street, a young woman, Mrs. Jake Manning was waxing her kitchen floor, not that it needed wax, but her emotional state needed an outlet.

As she worked her emotions ran the gamut of anger, disappointment, self-pity and remorse. Remorse that she could no better accept the personality of her young husband, who had so many noble traits.

"For better or for worse, in sickness and in health" ran through her mind. "But why couldn't he have thought what this would do to me," she said aloud, taking long vigorous strokes as she applied the wax by hand.

And then remorsefully, "I'll take him some special food when I go to see him today. I'll have to take enough for all those in his cell or he won't eat a bite of it," she decided.

Day followed day until nearly three months had passed—for Mrs. Manning they crept, for Bonnie and Sadie they flew. In the interim there had been many coffee and gossip sessions for the two friends.

For Mrs. Manning there had been visiting at the jail, always unsatisfactory because she could not talk with her husband alone, lonely days at home with no callers, which she spent cleaning hour after hour because she must keep busy.

On this day, Sadie was again in Bonnie's home. Again they sat at the kitchen table drinking coffee and talking. Bonnie's eyes strayed to the morning paper left on the table by her husband. Her

attention was caught by the name, "Manning." She read on.

"Listen to this," she interrupted her guest excitedly and then continued to read silently.

"What is it?" Sadie cried nervously, her fright changing to exasperation as the silence was drawn out.

"It's our neighbor," and Bonnie read aloud. "Young reporter makes noble effort to clean up our jail single handedly. Jake Manning of 1214 South 12th Street had himself arrested in order to prove what he had long suspected, that the condition of our jail is deplorable."

"Mr. Manning said that he was forced to take this drastic action because he could not arouse interest in having the conditions investigated."

"A series of articles which he has prepared will appear in this paper soon. The planned arrest was known only to the editor of *The Press*, who is Mr. Manning's employer, and to Mrs. Manning."

Bonnie paused, her face flushed. "Oh, Sadie, what have we done?"

"The good Samaritan. It's just been a story to me," Sadie said quietly. "Poor Mrs. Manning with no friend to help her in her time of need." Then with force, she said, "Bonnie, I'm a bad influence on you. You would be a different person without me. Every time you get a good inspiration, I nip it in the bud."

"Now wait, Sadie. If I don't have the courage of my convictions, I can't blame anyone else. But I'm going to in the future. As a start I'm going back to the mid-morning prayer and Bible study group again. And what's more, I'm going to have my own Bible study and prayer time daily. Then I know my Lord will give me courage."

"So am I," said Sadie quietly.

"And right now I'm going to do the hardest thing I ever did in my life," Bonnie continued. "I'm going to the Manning's home and try to make them understand how sorry I am that I wasn't helpful and friendly in her time of need."



"Where the Scriptures Speak . . ."

by the Editor

July 26, 1959

Scripture: Esther 4:1-3; 10:16;
9:20-22.

If you do not live in a Jewish neighborhood or have close Jewish friends, you may not be acquainted with the Feast of Purim. If you do know about it, then you understand the chief features of today's lesson regarding the Book of Esther.

The Hebrew word Purim means "lots." If you will read through the Book of Esther you will discover the situation. I believe that if you start to read it you will finish it, just as I did, although our lesson is confined to a shorter portion of the text. According to the account, Haman, the right-hand man to King Ahasuerus had cast lots to decide the day when all the Jews should be destroyed.

When the Jews "got relief from their enemies" there was naturally a great period of "feasting and gladness." This is the festival which is celebrated down to the present day. The Book of Esther is read twice on Purim which comes on the fourteenth day of Adar, in the Jewish calendar. Gifts are exchanged, the poor are remembered and it is a general time of joy and fun.

The lesson today is concerned with the crisis which was initiated by Haman's desire to kill all the Jews in the land. He had a very glib tongue as he told Ahasuerus about these peculiar people, concluding that "it is not for the king's profit to tolerate them." (3:8.) So the order went out "to annihilate all Jews." (Verse 13.)

Now Mordecai enters the pic-

ture. He was a relative of Esther who had raised her. (2:20.) When he heard the news about the forthcoming destruction, he put on the traditional sackcloth and ashes (4:1) and wandered about, setting off weeping and lamenting among all the Jews. (Verse 3.)

Mordecai could not go into the palace of the king because he was dressed for mourning. But this probably was not the only reason. As we learn from the lips of Esther herself, "there is but one law." (4:11.) If anybody goes in to the king without being called he will be put to death.

Now comes the particular crisis about which the lesson is especially concerned. The people are about to be put to death. Mordecai is convinced that if someone could speak to the king he might relent from the decree which had been issued at the request of Haman. The impression is never given that King Ahasuerus is interested in the destruction of all the Jews.

Esther is the queen. The account of her choice over Queen Vashti is recorded in the first two chapters of the book. But Esther reminds Hathach, the messenger for Mordecai, that she is a Jew like the rest of them and Mordecai says the same thing. (Verse 13.) Then comes the classic challenge, which is our memory verse for today. Mordecai sends the final plea to Esther: "And who knows whether you have not come to the kingdom for such a time as this?" (Verse 14.)

Some of the readers must remember having heard me speak on this theme on the occasion of an ordination service. It is an

eternal demand upon us which no one can really escape. When the time seems the darkest courage is in greatest demand. We do not know all the ways of God and we cannot say but that he often raises up people to meet the situations which are otherwise incapable of solution.

Esther rises to the occasion. Says she, "I will go to the king, though it is against the law; and if I perish, I perish." (Verse 16.) Without much hope, she resolved to do what she had to do. This is real courage in crisis.

We want to call attention to the phrase which precedes this central statement. Otherwise, it may seem as if this suggestion to Esther was the only possible way out, so far as Mordecai could see. However, he preceded this challenge to her with the statement that if she did not speak, "deliverance will rise for the Jews from another quarter, but you and your father's house will perish." (Verse 14.)

What do you suppose is the meaning of this? Mordecai must have been thinking of the traditional hope of his people, that they were chosen of God and would be cared for by God. His plea to Esther, however, makes it seem that he felt as if she were the real hope in this present crisis.

The individual is a part of the group to which he belongs. Native drives may cause a person to seek his own safety, even at the peril of the group. It takes something deeper in the motivation of an individual to cause him to see his responsibility for the group. This is the wonderful thing about the character of Esther.



Meaning for Today

by J. Daniel Joyce

The Scripture

Esther 4:1-3

1 When Mordecai learned all that had been done, Mordecai rent his clothes and put on sackcloth and ashes, and went out into the midst of the city, wailing with a loud and bitter cry; 2 he went up to the entrance of the king's gate, for no one might enter the king's gate clothed with sackcloth. 3 And in every province, wherever the king's command and his decree came, there was great mourning among the Jews, with fasting and weeping and lamenting, and most of them lay in sackcloth and ashes.

4:10-16

10 Then Esther spoke to Hathach and gave him a message for Mordecai, saying, 11 "All the king's servants and the people of the king's provinces know that if any man or woman goes to the king inside the inner court without being called, there is but one law; all alike are to be put to death, except the one to whom the king holds out the golden scepter that he may live. And I have not been called to come in to the king these thirty days." 12 And they told Mordecai what Esther had said. 13 Then Mordecai told them to return answer to Esther, "Think not that in the king's palace you will escape any more than all the other Jews. 14 For if you keep silence at such a time as this, relief and deliverance will rise for the Jews from another quarter, but you and your father's house will perish. And who knows whether you have not come to the kingdom for such a time as this?" 15 Then Esther told them to reply to Mordecai, 16 "Go, gather all the Jews to be found in Susa, and hold a fast on my behalf, and neither eat nor drink for three days, night or day. I and my maids will also fast as you do. Then I will go to the king, though it is against the law; and if I perish, I perish."

9:20-21

20 And Mordecai recorded these things, and sent letters to all the Jews who were in all the provinces of King Ahasuerus, both near and far, 21 enjoining them that they should keep the fourteenth day of the month Adar and also the fifteenth day of the same, year by year.

There is no better word to describe the temper and mood of our generation, from the time of the last war until now, than the word *crisis*. That's all we've known for years. The word had its origin in the description of that moment in the life of a sick person when he must get better or worse.

Our reaction to the crisis is the determining factor in most cases. The outcome is dependent upon us. The lesson dares to suggest that the key word is courage, courage which springs from faith. Courage and faith are not something you can command. There must be a reason for their being.

Let us learn from Mordecai and the case of the Jews that we must meet a crisis first with penitence. The very first step in meeting a crisis in the church or in your personal life is a period of prayer for forgiveness and restitution to community with God.

Out of this comes the stubborn faith of Mordecai that God will send help from one quarter or another. When one generation did not have enough faith to occupy the promised land, God raised up another. The faithless one perished!

If our generation hasn't enough faith and courage to make this world a place where we can live and grow in the knowledge and favor of God, He will raise up another, but we shall perish because of our silence. Mordecai's message to Esther is based on a sound interpretation of God's

revelation; namely, if you keep silent in the crisis, God will send help through another, but you will perish. Silence is neutrality, and there is no such position in the moral and spiritual struggle.

It remains to be seen whether there are any other alternatives for neutral nations than struggle or slavery. Some who have proclaimed neutrality are now enslaved. Freedom comes at a price. But in the questions of right and wrong and the relationships of man to man and man to God, silence itself is surrender.

There is courage in seeing and knowing your destiny. Mordecai suggests that perhaps Esther came to the kingdom for *this hour*. Jesus came to the same conclusion about himself. He could not pray that God would save him from his crucial hour because he believed that "for this purpose I have come to this hour."

We ought to examine the crises that face us and see if perchance in them we may discover our destiny. No life can achieve great things for God or man which has no sense of fulfilling a destiny. With a sense of destiny goes a complete self-abandon, "and if I perish, I perish."

This is still the way to meet a crisis. The greater the crisis, the more complete must be the abandon or surrender. When self has been abandoned, when we become possessed by the ambition to fulfill God's design for us, courage can be found in abundance.

The Other Side of Togetherness

by Richard E. Lentz

"But you can overdo family togetherness!" This was the vehement comment of an attorney, made during a panel discussion of family strength. Some who heard it were startled.

We must keep families together! Families who pray or play or study or travel together stay together! Everywhere we turn we hear how important it is for families to stay together and to do things together. And certainly there are values here which none of us would wish to sacrifice.

"But," one mother protested, "should a family do everything together? Is it desirable for them always to act as a group?" A grandmother became impatient with the oft-repeated emphasis upon family togetherness. "I wish someone would say something on behalf of family 'apartness.'" These are healthy reactions.

It's possible for families to become too exclusive and everyone has seen examples of this tragic family-group self-centeredness. Families can turn in upon themselves and become insensitive to their own deeper needs of community involvement and to the needs of their neighbors. Just as an individual can integrate his character and life on a low or purely selfish level, so a family can become so closely knit, so preoccupied with its own affection and satisfactions that it cuts itself off from the community of which by nature it is a part.

There are many thousands of family failures annually in America. Some of these are due to a kind of "home vacuum" of common life in which family mem-

bers do not possess either understanding or affection sufficient to hold the home together. Certainly there is a minimum of togetherness, lacking which a family group will not survive. This minimum requires time spent together and common interests and understanding developed through association and work together.

The other side of togetherness, as one of the women called it, is also important. It has at least three important aspects.

Modern families cannot be together all of the time. Business, social and educational responsibilities necessitate separation from one another for periods of time. It is important for all families to build ties of love and loyalty which will withstand physical apartness. Families of military personnel, for example, in some instances, have used family worship, correspondence, photographs, tape recordings, etc., to shrink miles of separation. One man and wife have read through several books—the Bible included—both of them reading the same section daily. When the two were reunited physically they discovered great new common interests.

No family can provide all of the growth opportunities required by its members. Each person for his own fullest development needs friends and interests beyond his home. Children who are confined too closely to their own yard or room become shy and are unable to make friends even years later. The give and take of friendship—and perhaps enmities—outside of one's own family group develop toughness or hardness of char-

acter. Too tight family togetherness may prevent these broader contacts which are necessary.

Young people need the sharpening of wits and the challenge to accomplishment that experiences in the community outside their family may give them. They develop more rapidly and along broader lines when they meet many different people, share in various activities with persons from other families. Well-meaning parents sometimes overprotect their adolescent sons and daughters. "Just our family this time!" "Do we really need those others?"

In a retreat for young mothers, one of them declared, "I want to be a person bigger than either a wife or mother!" She was wise. The married couples whose relationship retains interest and vitality through the years, usually have discovered ways of maintaining their separate hobbies, friends and goals as two individuals. Having all things in common may be boring. Married people need to develop individuality as well as their common life together. This personal need of married partners requires that each retain a measure of originality and independence of thought, associations and activity.

Today the number of families that break apart is large. The number of persons involved reaches into the millions. Unless members of families have developed individuality, independence and self-reliance, the failure of their family or its break-up by death will be devastating indeed. Family apartness in this light is insurance.

Modern Heresies

- Silence
- Conformity
- The Easy Way

by James L. Pennington

Associate Minister
Union Avenue Christian Church
St. Louis, Missouri

Through the ages the church has known many heresies. The brand names of Aryanism, Manichaeism, Sabellianism and Antinomianism sound strangely foreign to the modern ear, but these terms were the battle ground of trials that sometimes lasted years and discussions that slowed the pace of the church for centuries.

In our own time we hear the heresy hunters talk about the so-called modern heresies of modernism, socialism and humanism. They still misconstrue the meaning of liberalism.

While students of church history continue to read about the heresies of the ages, modern inquisitors try to bring the dictionary of heretical names up to date. The church remains the victim of the greatest heresies of all time, heresies which know no time or age.

Silence is a heresy that hides itself in every generation. When a strong word of Christian witness is needed one can inevitably find millions of Christians engaging in "ear-splitting" silence. The evils of every age have marched by and through the church while most Christians spoke not a word against them.

A second deadly heresy of every age has been and is *conformity*. When the prophets stood to call a new day or a new course of action, the people conformed to the old habit patterns. It was

easier that way. Even now as the trumpet sounds, "Rise Up, O Men of God!" men and women sit in the seats of conformity. They seem happier that way.

The line of least resistance or *the easy way* is the most popular of modern heresies. It is the way of the activist who counts the cost. Things get done without too much effort.

These timeless heresies are the most dangerous of all. They attack the church at the points of its conscience, its freedom and its vitality. The call of God to His Church today is for prophetic speaking, creative freedom and effective action.

From *Our Church*, periodical of the Union Avenue Christian Church, St. Louis, Mo.

"Miraculously Saved"

J. Warren Hastings

"We were given our final instructions before taking to the air for combat," he said to me, "and I was as ready to fight and needs be to die as I'll ever be.

"As my fighter plane shot up into the air, I mentally surveyed the events of the immediate past. There had been two religious services for flyers who were going on combat duty in Seoul. I had attended the Protestant service and had partaken of communion. I had come from a very religious background and it seemed natural and right for me to participate in communion at a time like that.

"At the close of the religious service, the Chaplain asked each man if he had a New Testament. I said I had one but had not brought it with me. He handed me a New Testament and I put it in the pocket of my shirt. It was over my heart. Then we went out, climbed into our planes, and were soon soaring in the sky. We knew the enemy was coming and that combat was in it.

"As I flew along in formation, I seemed to think of my whole life in a moment of time. I was not afraid. I knew that I was flying one of the best fighter planes in all the world and I felt that I had received the best possible training for combat work. As the plane raced on, I found myself saying, 'God, my trust is

in thee. I commit myself to thy care. They will be done.'

"Soon we saw a formation of enemy planes to our right, and we engaged them in battle. The hot fighting lasted but a little while and I saw three of the enemy planes tumbling toward the earth and I saw one of ours falling. Bullets had passed all around me and my plane had been hit. As we turned and headed for our airbase, I wondered if I had been wounded and I found myself flexing my muscles as much as I could in order to find out. Then we were on the ground and as I got out of the plane, one of the ground crew said, 'Captain, there is a hole in your shirt.' The hole in my shirt was directly over the New Testament in my pocket. I took the little book out and found a bullet lodged in it. I can never say with words how I felt when I made that discovery. At first, I was elated that my life had been spared. Then later I found myself thanking God that he had kept a watchful eye over me.

"Since that day I have been loyal in every sense of the word to the Church of Jesus Christ.

"I am glad to be a member of your church," he said, "and you can always count on me."

As he left my office, I said to myself: "I know I can always count on him."

NEWS

of the Brotherhood

Student Fellowship Body Meeting Soon

Ecclesia: Aug. 25-31

Disciple Student Fellowship Ecclesia Conference, the annual conference of the student movement of Christian churches, will be held Aug. 25 to 31 at Estes Park, Colo.

Conference leaders are making preparations for 500 students from more than 100 college and university campuses.

The Disciple students will have two principal matters of concern. First, the Ecclesia study program on the theme, "The Church in the Whole World," which is the second year's section of a five-year study program suggested by the World Student Christian Federation.

The second matter is taking further action regarding the proposed merger of the student movement pointing toward consummation of the merger in August, 1960.

DSF Ecclesia will prepare a recommendation on the merger for action of the International Convention at Denver Aug. 28 to Sept. 2.

Miss Ronnie Richards, national DSF president, will be chairman of the Ecclesia. Miss Richards has visited in 26 states this past school year, meeting Christian church students at 72 college centers.

Leaders and speakers will be Dr. Daniel Day Williams, professor of theology at Union Theological Seminary, New York; Rep. Edith Green, Third District Congresswoman from Portland, Ore.; William D. Hall, professor of missions at Brite College of the Bible, Fort Worth, Texas; Barton Hunter, executive secretary of the department of social welfare of The United Christian Missionary Society, Indianapolis; Walter Sikes, professor of social ethics at Christian Theological Seminary, Indianapolis; Virgil A. Sly, executive chairman, Division of World Mission of the United Society, and Jay R. Calhoun, director of ministerial services of the United Society.

New RE Workers

Two new state staff workers related to the field of religious education have been approved by state

organizations and the board of trustees of The United Christian Missionary Society.

Carl R. Flock, pastor of the Crestwood (Ky.) Christian Church, took up duties recently as youth director for Disciples of Christ (Christian) churches of the state of Kentucky. His work is related to the Kentucky Christian Missionary Society, Lexington.

Frank R. Helme, who was graduated in June, 1959, with a B.D. degree at the Yale University Divinity School, will take up duties August 1 as area director of Christian Education for the Northeastern area (N. Y., N. J. and New England). His work is related to the Northeastern Area Christian Churches with offices in Schenectady, New York.

Three other workers in state staff capacities have resigned to enter other phases of Christian ministry. They are Eugene S. Ograd, Topeka, Kan., who resigned May 15 as director of religious education in Kansas; J. Frank Crow, Jefferson City, Mo., June 15, director of Christian education in Missouri; and Edwin C. Taylor, Fort Worth, Tex., June 30 as youth director in Texas.

For D. C. Area Church

50th Anniversary



Minnesota Avenue Christian Church, Washington, D. C., observed its 50th anniversary with a week of special activities June 7-14.

The first event was an anniversary worship service and reception, for which the minister, Paul D. Burton, delivered the sermon.

A historical drama depicting the congregation's five decades of service in the Nation's Capital was the high light of a mid-week church family night dinner.

A 64-page printed booklet of the church's history was published to

commemorate the event and a historical exhibit was also on display throughout the celebration.

The week's activities were climaxed with a dedication ceremony for the newly acquired parsonage located in District Heights, Md. The minister's family held open house in the afternoon and evening.

CBP Chairman Named Ralston Purina VP

ST. LOUIS—John McGinty, chairman of the board of directors for the Christian Board of Publication, has been named a vice-president of the Ralston Purina Company here.

It was announced June 26 by Donald Danforth, chairman of the board for Ralston Purina. Mr. McGinty is director of sales promotion.



John McGinty

Mr. McGinty, 47, an elder at Union Avenue Christian Church here, graduated from Drake University in commerce and finance and also holds the LL.B. degree from City College of Law in St. Louis.

"Outstanding Service"

Award to Disciple

EUGENE, ORE.—This spring, Mrs. Ansel Hyland of Eugene, Oregon, was presented the "Zonta Award," a "Citation for Outstanding Service," in this city because of her contribution to the youth of the community.

Along with her husband Mrs. Hyland has devoted 12 years to the Chi Rho department of the First Christian Church in Eugene. During this time the junior-high youth group has grown into one of the most effective of the state.

Mrs. Hyland has taught in leadership-training schools across the state, led a succession of Chi Rho Camps in the summer, and serves as an instructor of speech at Northwest Christian College.

The Hylands have a daughter 16, and a son 14. Both of these children are faithful workers in the church and leaders in the school and community.—RAY S. HEWITT

43rd Annual Assembly of the
National Christian Missionary Convention

Negro Disciples Plan August Convention

INDIANAPOLIS—The 43rd Annual Assembly of the National Christian Missionary Convention (Disciples of Christ) will be held Aug. 17-23, in Dallas, Tex., with Forest Avenue Christian Church serving as host.

The theme of the Convention is "God's Power Our Treasure If..."

John R. Compton, minister of Wehrman Avenue Christian Church, Cincinnati, is president of the Convention and Raymond Brown, minister of Second Church, Hannibal, Mo., is chairman of the program committee.

▲ The assembly is repeating the functional church plan workshops.

Highlights of the Convention will include: the keynote address by President John R. Compton; morning Bible lectures; "Civil rights night" with an outstanding speaker of the field; higher education night, when Dr. Charles Berry of Grambling College, Grambling, La., will speak; "Appraisal and Forecast" under the guidance of Emmett J. Dickson, executive secretary of the convention; and the youth oratorical contest.

The program calls for addresses by Lynwood Stevenson, minister of Parkway Garden Church, Chicago; Dr. E. W. Rand, ex-dean of Jarvis Christian College; Blair T. Hunt, minister of the Mississippi Boulevard Christian Church, Memphis, Tenn.; Mrs. Rosa Brown Haynes, second vice-president of the convention, and Mr. Lorenzo J. Evans, who will report on the World Christian Education Assembly held in Tokyo.

▲ Important items of business for action will include the report of the Commission on Merger; the report of the Social Action Commission and the part the Convention should play in having a deeper concern for Jarvis Christian College.

It is felt that action on the Merger Commission report will have far-reaching consequences as it will determine the relationship of the Negro constituency to the total life of the brotherhood.

The Convention is open to all people for attendance and participation.

Attendance is expected to be between 1,500 and 2,000. The minister of the host church is M. C. Dickson.

—THOMAS V. GRIFFIN



INDIANAPOLIS—The trustees of the National Christian Missionary Convention have voted to delegate Dr. and Mrs. E. J. Dickson (above) to attend the World Convention of Churches of Christ (Disciples) in Edinburgh, Scotland, Aug. 2-7, 1960.

Dr. Dickson has been executive secretary of the National Christian Missionary Convention for 15 years.

They will tour several areas, while abroad.

I. E. Lunger, Dor Salmon Among Honored Persons

Sen. Johnson at Bethany

BETHANY, W. Va.—Bethany College, West Virginia's oldest degree granting institution, graduated 125 seniors and conferred five honorary degrees at its 188th commencement exercises early in June.

Senator Lyndon B. Johnson of Texas, Democratic Leader of the Senate, spoke at the commencement in the Alumni Field House. President Perry E. Gresham was bacca-laureate speaker.

Those who received LL.D. degrees at the commencement were: Johnson, Michael Late Benedum, the "Great Wildcatter" and philanthropist from Bridgeport, W. Va., and Charles O. McAfee, founder of the McAfee Candy Co. of Macon, Ga., and a leader in the Disciples of Christ movement.

President Irvin E. Lunger of

Transylvania College, a 1934 graduate of Bethany, was given an honorary doctor of literature degree and Donald M. Salmon, a 1927 Bethany graduate, was awarded the doctor of divinity degree.

Ninety-six seniors received B.A. degrees and 29 received B.S. degrees.

Defending Asbury Howard

Disciples for Justice

BY ROBERT A. FANGMEIER

INDIANAPOLIS—The Disciples Peace Fellowship has contributed \$100 from its "Peace Budget" to the legal defense of Asbury Howard, who was sentenced to five months on an Alabama Road Gang for ordering reprints of a cartoon "Hands That Can Still Pray" to use in a Negro voter registration drive.

The cartoon which sent Howard, his son and a white printer to prison shows a Negro with praying hands bound in chains which are symbols of the limitation upon him when he tries to worship, work, eat, ride or play in a segregated situation.

On the lips of the praying Negro are the words "Lord, help all Americans to see that you intend human beings everywhere to have the same rights." Mr. Howard had asked the printer to add the words to the poster "Vote Today for a Better Tomorrow."

Mr. Howard was sentenced to serve five months and fined \$105 after the prosecuting attorney described his "crime" by saying: "It is my opinion that showing a man in chains is prejudicial to good order."

The DPF "Peace Budget" is made up of voluntary contributions from Disciples of Christ who wish to "tax themselves for peace and justice."

Obituary

Grace Evalynn Cramblet

Grace Evalynn Cramblet of Los Angeles, widow of the late T. E. Cramblet, who was president of Bethany College, Bethany, W. Va., 1901-1919, died June 28—ten days after her 90th birthday.

Wilbur H. Cramblet, president of the Christian Board of Publication and president of Bethany College 1934-1952, her stepson, flew from St. Louis to Los Angeles to attend the funeral July 1.

Hoke Dickinson, pastor of Wilshire Church, officiated at the service.

Mrs. Cramblet, an ordained minister who had been a singing evangelist, was married to Dr. T. E. Cramblet in 1911. Her first husband, S. V. Williams, a Christian church minister and evangelist, died in 1909.

She was a member of Wilshire Church, Los Angeles.

T. E. Cramblet gave notable leadership to Bethany College at the beginning of this century and is noted for the significant role he played in insuring the future of Bethany College.

Sixth Year at Overland Park, Kansas

Drive-in Church

OVERLAND PARK, KAN.—For the sixth year, the Overland Park Christian Church here, is sponsoring an 8:00 A.M. open air worship service during the summer months at the New 50 drive-in-theater near Overland Park.

This "drive-in-worship" service has become increasingly popular and draws worshipers from northeast Johnson County, Kan., and the entire Kansas City area.

The program was initiated in 1954 by Forrest Haggard, pastor of the church, to fill a need to accommodate many persons not reached by regular church services.

The congregation remains in cars; people come dressed for work or recreation; and the whole family can attend together.

Many handicapped persons are able to attend worship services for the only time during the year. As many as 3,500 worshipers have been in attendance for a single service. The summer services start the first of June and run through August.

Worshipers are greeted by church ushers as they enter the theater in their cars, are presented with the program, registration cards and communion for those desiring to partake. Communion emblems are held by the worshipers and all partake simultaneously during the service. People are greeted by the pastor as they enter to worship and are also given an invitation to drive forward to visit with the minister at the close of the service.

Leland Wilson, pastor of the Cherokee Hills Church of the Brethren, will participate in the services this summer.

In addition to the drive-in worship service, identical morning worship services and church school are also held at the Overland Park Christian Church at 9:30 and 11:00 A.M.

Minister Emeritus

H. Glenn Haney, minister of Eighth Street Christian Church, Greenville, N. C., for 16 years (left) was named minister emeritus of that church on Pentecost Sunday.

Dr. and Mrs. Haney (center) received a love gift of \$5,400 from the congregation at the time of his retirement. At right is Bruce Suggs, Sr., chairman of the love gift committee.

William J. Hadden, Jr., who recently became minister of the



church, presided at the service. The chairman of the board, R. S. Moye, read a special resolution honoring Dr. Haney, who is the immediate past president of the North Carolina State Convention.

● Clarence S. Kleckner and Miss Louise J. Long were married May 1 and will live at 932 16 St., West Des Moines, Iowa. Mr. Kleckner retired two years ago following a 14-year

pastorate in West Des Moines and is now doing interim work at Runnells, Iowa.

Seattle

Scholarship Banquet

At the first annual scholarship banquet of First Christian Church, Seattle, Wash., April 10, announcement was made of a gift of \$1,000 that was made from the estate of the late George B. Graham, member of the congregation.

The gift came from his wife, Eurretta, given in memory of William Hamilton Taylor, grandfather of George B. Graham and pioneer Disciples minister in Madison County, Ohio.

It was also given in memory of Joshua A. Berkey, father of Mrs. George B. Graham, whose main ministry was in Monroe, Wis.

This money has been added to a fund for the education of young men and women from First Christian Church, for full-time Christian service. Donald M. Salmon is the minister.

Charles Medbury Wickizer Ordained May 24



Charles Medbury Wickizer, shown here with his wife and parents, Dr. and Mrs. Willard M. Wickizer, was ordained at Central Christian Church, Indianapolis, May 24.

He graduated from Lynchburg College and studied at The College of the Bible, Lexington, Ky. He is now pastor of First Christian Church, Charleston, Mo.

His father, who is executive chairman of the United Christian Mission-

ary Society's Division of Home Missions and Christian Education, was among the participants in the ordination service.

The other participants were: J. Clinton Bradshaw, also of the United Society staff; Prof. Jack M. Sherley of The College of the Bible; Dr. Amos L. Boren of Roberts Park Methodist Church, Indianapolis; and Myron C. Cole, pastor of Central Christian Church.

**Capital for Kingdom
Building Paying Off**

Congo News Letter

COQUILHATVILLE—Capital for Kingdom Building, to which many churches and thousands of individuals have given during the past three years, has done much for the Congo mission.

The housing shortage, which was acute three years ago, has been overcome. Five missionary dwellings have been completed in Bolenge, two at Coquilhatville, one at Lotumbe, one at Ifumo, and one at Boende. Four churches and chapels have been completed. Among these are the church at Boende, where Mr. and Mrs. Clarence Williams are the missionaries.

The beautiful church at Ifumo was dedicated on April 12, with Ralph Tillery of the Preachers' School at Bolenge as the dedication speaker. Mr. Tillery also dedicated the beautiful new church at Kalamba in February. The chapel at Coquilhatville II has recently been completed and is ready for dedication.

Plans for the new church at Coquilhatville are in the process of being completed and construction will start soon. Four large school buildings have been completed: One for the Ecole Moyenne (Middle School) at Bolenge, one for the Application or Practice School for the monitors in connection with the I.C.C. at Bolenge, a large school at Wema, and another at Mondombe.

These are some of the major items in the construction projects. There have been many Congolese chapels, houses, and schools constructed all over the Congo. If those who gave to Capital for Kingdom Building could see these results they would be happy to have had a part in this wonderful program. In addition to the buildings constructed, there have been many other items provided by this program. Among these are X-ray equipment for hospitals, motor transportation for almost all of the stations, and a hundred other needed items.

A MUCH APPRECIATED gift to the Congo churches was a gift from Ray Edenfield of Nashville, Tenn. Visiting on the field, he noted the need for communion cups in the churches. He and a Sunday school class in his church provided a gift of \$500 with which was purchased about 2,500 aluminum anodized communion cups to be divided among the stations. These are now in use.

The Congo Protestant Council and the Consultative Conference had a

joint meeting in Loulourburg in February. Representatives from the D.C.C.M. were Bernie Davis, legal representative, of Coquilhatville, Richard Dodson of Bosobebe, Ralph Tillery of Bolenge, and Ekofo Josef, pastor at Coquilhatville.

This group recommended the establishment of a Union Theological Seminary to serve the entire Congo. A continuing committee has been appointed to investigate locations and work out plans for further consideration.

Mr. and Mrs. Austin H. Smith, who have been recently located at Mondombe, have been transferred to South Africa. Mr. Smith served as builder at Ifumo, Mondombe, and Boende, and recently worked on the new school building at Mondombe. He will take over the work of Basil Holt at Johannesburg while Mr. and Mrs. Holt are on furlough.

Miss Ruth Peterson, who has been on furlough and has spent four months in Belgium studying French and learning methods of operating the new bookkeeping equipment, which has been purchased for the office at Coquilhatville, returned to the Congo in April to resume her work.

Miss Myrle Ward has been named mission secretary to succeed Mrs. Edgar Dade who goes on furlough.

Mrs. Arthur M. Depew, who served as assistant treasurer, was forced to return to the states on account of a broken arm which did not heal properly. She is now taking treatments at a clinic in New York.

Many missionaries are due for furloughs this year. Among these are: Miss Margaret Shaw, nurse at Ifumo; Dr. and Mrs. Keene Watson, of the Medical Staff at Kimpese; Mr. and Mrs. Randel Martin of the Ecole Moyenne at Bolenge; Mrs. Esther Snipes, Director of the Ecole Moyenne at Bolenge; Mr. and Mrs. Edgar Dade, Builder at Bolenge; and Mr. and Mrs. Arthur M. Depew.

There have been a number of children born to Congo missionaries recently. Among these are twin daughters born to Mr. and Mrs. Charles Johnson, a son born to Mr. and Mrs. Larry Alland, a son born to Mr. and Mrs. Don Angle, a daughter born to Mr. and Mrs. Richard Dodson.

As this is written all seems to be calm in most of the Congo. The entire Congo is making much material progress. Roads are being built, streets are being paved, schools are being improved, most of the cities have building booms, and the entire economy is advancing. The opportunity for effective missionary work is greater than ever before.—ARTHUR M. DEPEW

RELAX . . .

BIG LEAGUES

As father drove in the garage, his small son came running, ball and bat in hand.

Son: "Watch this, Dad."

Then he tossed the ball in the air, swung wildly, and missed. The same act was repeated three times.

Son: "Strike three—some pitchin', eh, Dad?"

• • •

An atheist is a disbeliever who prefers to raise his children in a Christian community.

—QUOTE

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AMBITION

A new man in the office was given some good advice by the boss: "I don't mind you following in my footsteps, but please wait until I get out of them."

—OFFICE ECONOMIST

• • •

TO BOX-MAKERS

"To open, Tear on dotted line,"

The principle is sound. But patience, skill and self-control

Are needed, too, I've found.

—HELEN M. WEBSTER

• • •



● 106 Studying for
Church Vocations

Lynchburg—Christian Education Oriented

LYNCHBURG, VA.—“Christian Education—the Hope of the World.” This motto of Lynchburg College is its hope in training the citizens of tomorrow.

A four-year liberal arts college, Lynchburg is well known in its training of teachers, ministers, pre-med students, business administrators and many others.

With its founding on the west porch of Westover Hotel in the southwestern suburbs of Lynchburg in 1903, Lynchburg College (formerly named Virginia Christian College) began its training of citizens in an institution of spiritual and intellectual facilities.

The founders of the school were convinced that the future of America and of the world depends upon trained citizens, and that a knowledge is a necessary element of good citizenship and good living.

After 56 years, Lynchburg College is continuing to be of service to youth who are seeking Christian education in various fields.

For instance, during the 1958-59 session there are 106 persons studying for church-related vocations, 89 of whom do some kind of field work. There are 43 in the pastoral ministry; 37 in religious education; 9 in church music; 5 ministers' wives; 8 religious social workers; and 3 in other religious vocations.

Let's have you meet a student in the pastoral ministry and follow him through some of his work.

Dave Brown, a senior at Lynchburg, was born in Norfolk, Va., and

reared in Plymouth, N. C., his present home. After serving in the armed forces in 1956, Dave realized that his life would not mean as much unless he gave it to other people.

Dave began work in Detroit, Mich., with youth in high school Bible clubs, camps and churches. Dave chose Lynchburg College because it seemed to “offer a liberal arts education with Christian ideals and principles.” Also because it seemed to provide good preparatory training for seminary.

He and his wife, a registered nurse, moved to Lynchburg and Dave began his training for the pastoral ministry, choosing to major in religion and sociology.

Dave gets a lot of help from Lynchburg's “seminar for religious workers,” conducted by a professor of religion. The course consists of discussion, sermon preparation and delivery and special field work assignments.

Dave says he has chosen the ministry for two reasons. “One is partially for self-development in my relationship to God and the other is for my service to mankind,” he asserted.

His vocational training as youth director for Fairview Church is building for Dave a background of ex-



TEACHING SUNDAY SCHOOL CLASS. Dave teaches the young married couples class of the Fairview Christian Church.

periences which will always be an aid for him in his life's vocation.

Coordinating his work in the church with his schoolwork are the conferences he holds with his college supervisor and the minister under whom he works. Through frequent conferences he has time to evaluate his work and the steps he must take next.

Dave feels that his training at Lynchburg is teaching him to be objective in working with young people and adults and is also teaching him to be aware of others and their ideas.

Other students at Lynchburg College are working as pastors, Sunday church school teachers, recreation and club workers, music and choir directors and in many other tasks. —Sue Holland, director of News Bureau.



CHECKS WITH MUSICIANS. Before a youth Sunday service, he checks with the pianist and music committee.



FIELD WORK CONFERENCES. Dave confers with his college adviser, Allen B. Stanger, left, and John Suttentfield, minister of Fairview Christian Church, Lynchburg.

W. A. Ross

Pastor Emeritus

W. A. Ross and Mrs. Ross were honored at the close of the worship service of First Church, Chula Vista, Calif., on May 3. The church congregation voted to elect Mr. Ross as pastor emeritus.

Mr. Ross was the founding pastor of the church in 1951 but he retired in October of 1954 because of poor health.

Mrs. Ross was the first president of the Christian Women's Fellowship. Mr. Ross is chairman of the elders and chairman of the evangelism department of the church.

Radio Amateurs

INDIANAPOLIS—A group of the Disciple Radio Amateurs are planning to meet during the time of the International Convention Assembly in Denver, according to James Sugioka, national director of material services for the United Christian Missionary Society's department of service.

The breakfast is to be held on Saturday, Aug. 29, at 7:00 A.M. in

the Cosmopolitan Hotel. It has been suggested that interested parties should communicate with Mr. Sugioka.

Phillips P.R. Man

ENID, OKLA.—George King, insurance supervisor, former public relations director and newspaper publisher will become director of public relations at Phillips University here Aug. 1.

King was graduated with honors in 1942.

Strong Scout Program

COLUMBUS, OHIO—The Benfield Avenue Church of Christ (Disciples) here has developed a strong Boy Scout program and frequently calls attention to the significance of the Scout movement.

Earlier this year, at a special service devoted to the interest of the scouting movement, Boy Scouts participated in various positions of leadership. Guest speaker for the evening service was Kenneth Coy, minister of the Wilson Avenue Christian Church here.

Edward J. Boudrie, district scout executive, explained the God and Country Award which was given to Danny Antle, Adam Crum, Jr., Gary Antle, David Smith and Dennis Antle. The presentations were made by Karl Henry Dawson, minister. Letters of congratulations were read from James L. Ballinger, national director of youth work for the United Society.

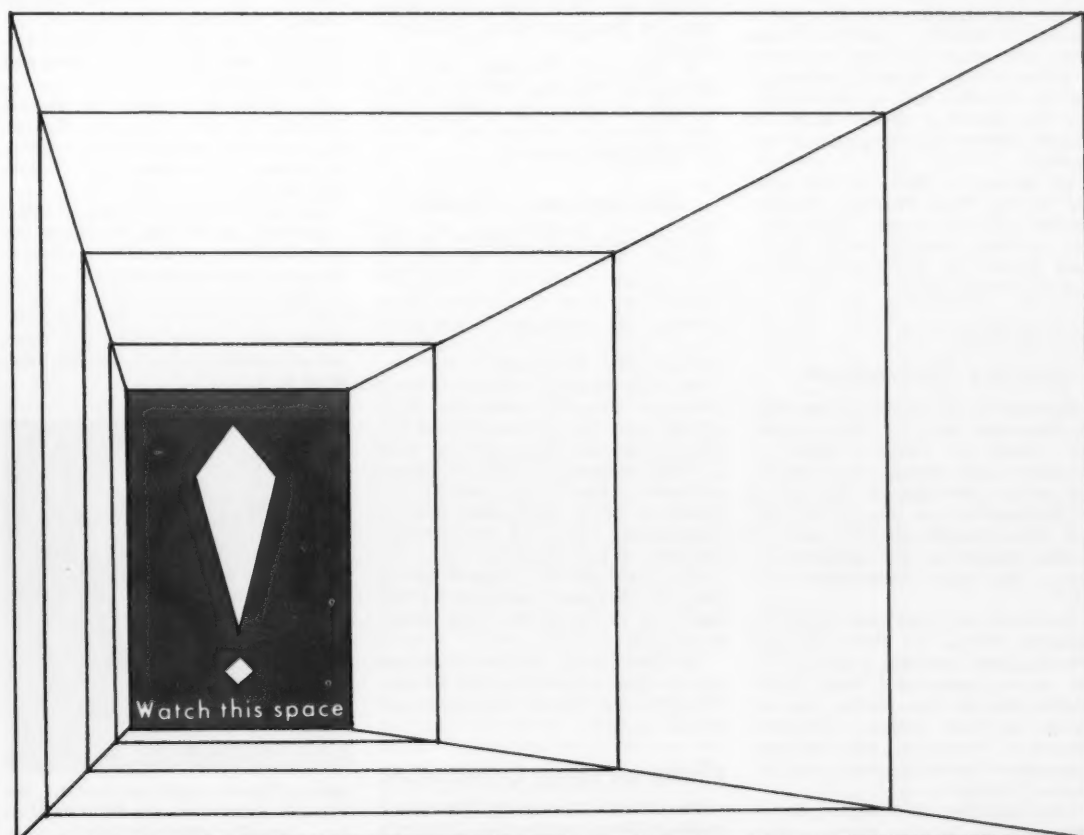
112 Additions

KEARNEY, NEB.—One hundred twelve have been added to the fellowship of First Christian Church here, following a three-week period of intensive evangelism.

One week of home visitation was followed by two weeks of preaching. Eighty-five persons came by baptism. Thirty more have expressed intention to unite with the fellowship in the near future.

Raymond Alber, for eight years pastor of East Lincoln, Neb., Christian Church was guest minister during the preaching mission. Mr. and Mr. Ralph Pollock, Nebo, Ill., were in charge of music.

Lloyd Bensmiller is the minister.



Macomb, Illinois, Building Dedicated

The First Christian Church, Macomb, Illinois, dedicated a new \$120,000 religious education building, including furnishings, in special Sunday services on May 10 and 17, 1959. The guest speaker for the afternoon service on the 10th was Jay R. Calhoun, National Director of Ministerial Service for the United Christian Missionary Society, Indianapolis, Indiana. The service on the 17th was especially in honor of the workmen who had labored on the construction. The speaker was Dr. Morris H. Pullin, General Secretary of the Illinois Disciples of Christ, Bloomington, Illinois.

The building is a three-story structure 40 x 70 of cement block construction with brick siding. It contains rooms for all children from babies through high school age, an administration area including minister's study, secretary's office and workroom, and offices for a religious education associate and the church school secretaries. The high school rooms include shuffle-board courts, fireplace and a one-unit kitchenette.

In addition to the new building, \$17,000 dollars worth of remodeling and new furnishings were completed in the old building. A new church parlor, kitchenette, powder room and adult classrooms were provided.

The successful financial campaign for the building was conducted under the direction of the Board of Church Extension, Indianapolis, Indiana.

Mr. Robert M. Hall has been pastor of the First Christian Church for the past five years. Some \$85,000 has been pledged over a three-year period for the new construction and furnishings.

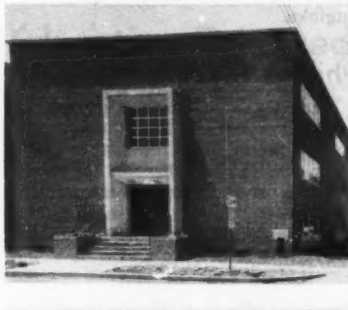
At Vincennes

Indiana Convention

The Indiana State Convention met at Vincennes for its 120th assembly. Frank E. Davison served as president and opened the Convention with a message on "The Fires of Fellowship." A closed TV circuit was installed to take care of a 400 overflow at this opening session. The total registration was 4,117.

Dr. Roger T. Nooe was the guest preacher, lifting the entire Convention to great spiritual heights with his three messages. Rosa Page Welch directed the music, assisted by the combined choirs of the First Church of Vincennes, the Christian Theological Seminary choir, and the Bruceville choir.

The Christian Theological Seminary led the Monday night session



with an academic procession of choir, faculty and students. Brief messages were brought by a student, an alumnus and a faculty member. President Beauford A. Norris led the worship.

The theme of the Convention was "The Church—a Creative Fellowship." Three addresses were brought by Dr. Ronald E. Osborn on "The Fellowship of History." Dr. William Martin Smith of the Pension Fund set the stage of the new Unified Program in Indiana, with a message on "A Creative Fellowship in Indiana." Miss Margaret Lawrence brought the Convention to its knees with her heart-searching missionary message.

Dr. Monroe G. Schuster, pastor of the Central Christian Church at Anderson, was elected president of the 1960 Convention, which will be held at South Bend, Indiana.

Montgomery Cited

A citation in recognition of his "dynamic leadership as President of The College of the Bible during ten outstanding years of the Seminary's growth and expansion" was presented to Dr. Riley B. Montgomery in Lexington, Kentucky.

Dr. Paul Stauffer, minister of First Christian Church, Louisville, Kentucky, made the presentation at the Commencement luncheon on June 5. The document cited Dr. Montgomery for his "untiring efforts and prophetic faith" and called him an "ambassador of good will in the Christian world mission."

The citation was signed by J. Stephen Watkins, chairman of the Board of Trustees, and Dean Myron T. Hopper.

Dr. Montgomery became President of the oldest of the Christian Church (Disciples of Christ) seminaries on August 1, 1949.

Children's Day Celebrated

The First Christian Church of Newton, Iowa, celebrated Children's

Day, June 7, in the midst of their Daily Vacation Church School. The Junior Choir sang for the first Worship Service and various children who were members participated throughout the two services. The Guest Speaker, Dr. Marvin E. Utter of Terre Haute, Indiana, was attending the American Baptist Convention in Des Moines.

Cromwell C. Cleveland is the minister.

Phillips Commencement

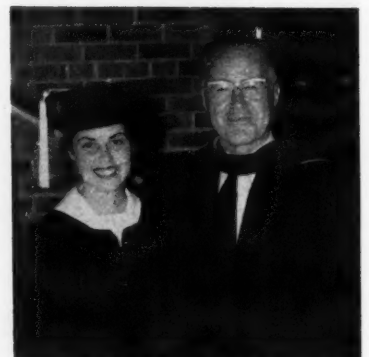
ENID, OKLA.—"These are not jargons for the journey but rules for the road," stated Dr. Tom O. Parish, in beginning his baccalaureate sermon to 185 degree candidates at Phillips University, May 26. His subject was, "Be Ready for Journey." The class included the speaker's daughter, Sandra.

Dr. Parish continued, "One of the first rules for the road, if we would be ready for journey, is 'begin with what you have.' Cast off pride, envy, anger, hatred and greed which will impede your progress."

A second rule was, "Make up your mind." He discussed the great destroyer, procrastination. Another rule was, "Set a goal for yourself. Dare to hope. Use your minds creatively. Too great a concern for security and too little for creative living will not make for a safe and happy journey."

Dr. Parish is minister of Central Christian Church, Wichita, Kansas. He has held pastorates at Topeka, El Dorado, Wellington, and Kansas City, Kansas.

Sandra Parish, in addition to being a graduate of Phillips with the degree Bachelor of Science in Education, was Homecoming Queen; vice-president of Zonta service club; cheerleader; and attendant to Philipian Queen, May Queen, and member of scholastic honor society, Cardinal Key.



Sandra Parish and her father, Dr. Tom O. Parish, at the Phillips University commencement.

President's Son Killed in Peru

Fla. Convention in Tampa

With registrations totaling 1,488, nearly 550 persons attended sessions of the 68th Annual Convention of Florida Christian Churches (Disciples of Christ) held in Tampa, May 13-16, 1959. Churches of the Greater Tampa Christian Church Fellowship were host, with sessions held in First Church.

Tampa Attorney Paul E. Dixon carried on his duties as president of the convention, despite the tragic death of his son, who lost his life in a plane crash near Lima, Peru, on the first day of the convention. In his opening address, the president spoke of a new approach to the problem of world peace, emphasizing the fact that is the business of all Christians, saying, "If the program of compassion carried out in the work of the churches were enlarged with the resources of our government which are now being used in the field of foreign relief; and if this program were administered by missionaries and trained personnel of the church, we would not be living in a world of tension and cold war."

J. Warren Hastings of National City Church, Washington, D. C., addressed the banquet session preceding the opening of the convention; Howard E. Short, editor of *The Christian Evangelist-Front Rank*, led convention-goers in an appraisal of their achievements during the long-range program just closing. Other speakers included Dr. and Mrs. George Earle Owen, of Indianapolis; Jesse M. Bader of the World Convention office; Harlie L. Smith of the Board of Higher Education; Richard Lentz, UCMS, Indianapolis; Miss Winona Fishback of UCMS; Benton B. Miller, area representative of NBA; J. Burt Bouwman of the Friends Service Committee; and State Secretary L. S. Ashley of Florida.

Leonard Boynton, minister of Tampa First Church, was elected president of the 1960 convention, to be held in Jacksonville. Mrs. John Updegraff of Fort Lauderdale was named first vice-president; Attorney Harold Clark of Jacksonville, second vice-president; Miss Mabel Hendrickson, Ocala, secretary; and G. D. Miller, Miami, registrar.

In a resolution approved by the convention, the State Senate was commended for "refusing to pave the way for the closing of our public schools," and was reminded of six basic principles: that the law of the land must be upheld and obeyed; that freedom of speech and

discussion must be guaranteed for all; that the free public school system must be preserved; that love and good will must prevail among all men, in spite of their differing opinions; that communication must be maintained between members of the races; that God's continued guidance must be sought in prayer.

Further business of the week included the instruction to the State Board of the Florida Christian Missionary Society to investigate the possibilities of establishing a liberal arts college or Bible chair or "other cooperative venture with already existing colleges or universities in the state." The convention also instructed the State Board to enter into a relationship with the new University of South Florida, in Tampa, for the establishment of a student center on the campus.—MABEL HENDRICKSON

F. E. Smith Honored

At the recent annual alumni supper of Eureka College the Citation of Merit was presented to Dr. Francis E. Smith of the Class of 1904, with attention to his long and distinguished record as a churchman of versatile talents and unquestioned dedication.

The illness which took Dr. Smith's life two weeks later kept him from attending and required his wife, also of the class of 1904, and his daughter Frances '27, to remain in Indianapolis. The family chose young Edwin King, university student in Evanston, to receive the citation for his grandfather. Dr. Edward Peter King, '26, accompanied his son, and was elected President of the Alumni Association.

Eureka Commencement

Eureka College has just experienced a fine commencement season with more than 250 attending the Alumni Dinner, and large audiences at all events. Three well-known Disciple Churchmen received honorary degrees. Commencement speaker, Mr. Meril A. May, vice-president of Dun and Bradstreet, and of the Pension Fund of the Disciples of Christ, Elder Emeritus of Park Avenue Christian Church and Active Elder of Heights Christian Church, Shaker Heights, Ohio, received a Doctor of Laws degree.

K. Everett Munson, pastor of the Maywood, Illinois, church, immediate past president of the Illinois State Convention, and Chairman of the Resolutions Committee of the International Convention of the Disciples of Christ, was given the Doctor of Divinity Degree. Mr. Mun-

son was the Baccalaureate preacher.

The third degree went to Morris H. Pullin, general secretary of the Illinois Disciples of Christ, formerly from the Department of Christian Education of the United Christian Missionary Society.



Morris H. Pullin (right), general secretary of the Illinois Disciples of Christ, received his diploma from President Ira W. Langston, just after receiving the Doctor of Divinity Degree.

Growing with Grandma by Gladys Douchant

Three of my grandsons were visiting me. Such fun the four of us had looking at old valentines, guessing riddles and telling stories of David, Samson, Moses and Joseph. Then came the inevitable volley of questions about what their own daddies had done when they were little boys.

When it was time for me to go inside and start dinner they decided to play "cowboys and Indians." Amid much scuffling, the other two carried the four-year-old in, placed him on the floor by the door. He lay there without moving a muscle for awhile then yelled, "Are the five weeks up yet?"

"No, you got four more weeks," came the answer. "Oh, shucks!" he yelled back, "that's too long. Let's play something else."

They had about decided on a game but they needed one more player.

"Grandma," suggested the four-year-old.

"If she could only run faster," lamented the six-year-old.

"What can we do to make her mad?" asked the third one, then added enthusiastically, "I've noticed that people can run real fast when they get mad!"

You know, I think he's right.

"You Are What You Read"**BIBLE SOCIETY HISTORY**

Soldiers of the Word. By John M. Gibson. Philosophical Library. 304 pages. \$3.75.

This is the story of the American Bible Society whose history has been closely linked with the history of America. As a member of the Board of Managers of the Society, I am especially happy to review this book, a history of the American Bible Society told in story form.

The story begins in the 1790's with young Samuel John Mills joining the Presbyterian Church in Litchfield, Connecticut, of which his father was the pastor. Mention is made of the haystack prayer meeting where missionary history was made by young Mills and four other young men of Williams College.

On July 3, 1812, Mills left his Litchfield home on horseback to become a missionary in community after community in this nation, preaching, distributing Bibles and Testaments and organizing many Bible Societies, always dreaming of a national Bible society.

In Princeton, New Jersey, lived a man who had served his country in high places before, during and after the Revolutionary War. He was a friend of Samuel J. Mills and his name was Elias Boudinot. Through his writings many became interested in sending delegates to a general meeting held in New York City on the second Wednesday in May, 1816, to "obtain, upon as large a scale as possible, a cooperation of efforts of the Christian community through the United States for the efficient distribution of the Holy Scriptures."

Many interesting and influential men of that day came to that meeting. The new organization was called the American Bible Society and the Hon. Elias Boudinot was elected the Society's first president.

The story of the work of the American Bible Society from its beginning in 1816 through the year 1958 is interestingly told. Leaders of the nation were also leaders of the Society. The Society was founded to encourage a wider circulation of the Holy Scriptures without note or comment. In 1958 the American Bi-

bile Society distributed at home and abroad 1,038,343 Bibles, 1,815,534 New Testaments, 13,775,609 Gospels and other portions, a record total of 16,629,486 Scriptures—the circulation being in 201 languages.

Suddenly it is 1966 and the American Bible Society will be celebrating its 150 years of service. I hope you read *Soldiers of the Word* in preparation for the celebration.—MRS. JESSE M. BADER

PRACTICAL HELPS

Preaching. By Leslie J. Tizard. Oxford University Press. 106 pages. \$2.25.

1 Corinthians 1:21 certainly doesn't mean that a preacher can thus neglect the technique of his preaching task. This being true, Leslie Tizard's book offers an excellent opportunity to review in a delightful way the "Art of Communication" through preaching (the sub-title).

The author, an eminent English clergyman, visited enough in the U.S. to be familiar with the American vocabulary. His untimely death left the book without chapters he apparently intended to include, but does not suffer too much thereby.

The ground covered is familiar, but the presentation of the themes and the style are refreshing. The author deals with the essentials of the preacher's proclamation of the gospel, inspiration, the essential qualities of his personality, what to avoid, and an excellent presentation of what makes the preacher's communication an art. His approach to the much discussed "call" to the ministry deserves careful consideration.

This is important reading for the minister, from the fresh-out-of-college "frisky, young colt" to Martin Luther's "old, blind horse." The young preacher who isn't too cocky to feel that he can still learn something will find this very helpful. But the mature, experienced minister will likely agree with the author that the "devil likes hunting big game" also and would gleefully "beguile a bishop"!

Since every minister should read and ponder prayerfully at least one

good book on preaching each year "until God gives us our discharge," you couldn't go wrong by making this your choice for 1959. Perhaps you, too, can discover how to let the plan of your sermon come to you "while shaving or drying the dishes"!—PAUL M. BOLMAN

COMMUNION

Investigation to Commune. By Charles Ray Goff. Abingdon Press. 94 pages. \$1.75.

"What service in the church is as futile as Holy Communion if it fails to communicate?"

Few statements could be made that would arouse greater unanimity of approval from the brotherhood of Disciples of Christ. With this assumption, Charles Ray Goff adds this book to the large number written upon this theme, "in the hope that it may add something to the growing appreciation of this central act of worship in our churches." He does not discuss mechanical details in the administration of the service, but chooses to consider the "phrases commonly used by the churches when inviting worshippers to Communion."

As inviting and thought-provoking as these intentions are, the fulfillment of these expressions leave the reviewer disappointed. Dr. Goff is a great pulpit orator. Since 1942 he has been the minister of The Chicago Temple (First Methodist Church). He is a master in the art of life-situation preaching. His personality and pulpit manner have caused him to be referred to as the "Will Rogers of the Temple."

If we feel that preaching is the communicating of truth through personality, then it appears evident that the most difficult obstacle that a series of printed sermons has to overcome is the absence of the author's personality. This book does not conquer that handicap. It is written in a light vein which encourages little serious thought.

Surely no harm can come from the reading of this book, but perhaps one might borrow a copy.—KENNETH E. BRIGGS

TOWARD A BETTER CHURCH

Active—Inactive, New Member—Nonresident



Samuel F. Pugh*

If it isn't "order" it may be "confusion." Whatever the word, there is a lack of understanding concerning the definitions of three "states of being" in almost every church of the brotherhood.

What is a new member?

What is an active member?

What is a nonresident member?

At first glance it would seem that everybody knows what is meant by each of these. A new member is a *new member*. An active member is active; a nonresident has moved away. Simple! But several questions bob up to destroy our self-confidence.

For how long is a new member "new"? How long after his becoming a part of the church should he be given special recognition?

Is a person who gives but never attends, active or inactive? If one is inactive can he be regarded as a member? Should persons who never attend or support the church be reported to the *Year Book*?

Is a person considered a nonresident member if he sends his offerings back to the church he once attended? Is the nonresident member the responsibility of the department of *evangelism* in his *new* community or the department of *membership* in his *former* community?

The following definitions are

*Samuel F. Pugh is executive director of church development of The United Christian Missionary Society, Indianapolis, Indiana.

used by the Local Church Life Committee of the Home and State Missions Planning Council, the group responsible for much of the work in this whole field of membership.

A *new member* is one who has been received into a local congregation of the Church Universal by confession of faith or transfer of membership within the past six months.

An *inactive member* is one for whom no record exists of participation in or relationship to the church's program of Christian worship, education, evangelism, missions, ministry, or stewardship within the period of one year.

A *nonresident member* is one whose residence is so far removed from the church where he is a member that he can no longer be active in its life and work.

In light of these definitions let us go on to say that no local church is bound by them. Each congregation has the right to make its own rules, but it should be remembered that unless there is general agreement there can be no uniformity of reporting to the *Year Book*—and *Year Book* figures speak to the entire brotherhood.

Every church should have its membership files arranged in such a manner that the status of each member is seen at a glance. We suggest the following categories or sections in the local church files.

1. *Resident active and inactive.* These would be in the same file but a code or symbol would be used to indicate the inactive members. The word "inactive" would not appear on the card.
2. A *nonresident* file of members who have moved away but who have not transferred membership.
3. A *former member* section denoting deceased members and those who have transferred membership to another congregation.
4. An "unknown" file which would include the names of persons whose identity or address is not known.

Such arrangement of files would lend uniformity and give greater efficiency. Church records are tools to be used and should be kept in order. Your church could help the whole situation just by sending its report to the *Year Book* on the basis of the suggestions mentioned above.

JESUS SPEAKS AGAIN

By
ROBERT LEE DOUGHERTY

Jesus speaks again to us in this devotional and inspirational book. Every page seems to breathe again with His spirit as we hear His message of faith, hope, love and peace.

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—Alexander Campbell



Letters . . .

Don't Be Late

Editor, *The CE-FR*:

I want you to know that our people, here in this church, are enjoying the new *CE-FR* very much. They look forward to it every Sunday and ask why, if it is late in being placed on the literature table on a Sunday morning.

We are proud of the new look and feel that it is a big step up the ladder of progress for our brotherhood.—WILLIAM P. WEEKS, *Bartow, Fla.*

Likes Cartoon

Editor, *The CE-FR*:

Frankly, I felt that the cartoon in question (*CE-FR*, Jan. 25. See *Letters*, April 5) was very terse, full of meaning for us of the twentieth century. As a matter of fact, those of our congregation are still laughing about it, thinking it highly appropriate for the time in which we live.—PHILLIP B. MCKINLEY, *San Fernando, Calif.*

Dislikes Roman Quotes

Editor, *The CE-FR*:

In Acts 4:29 we read, "And now, Lord, look upon their threats, and grant to thy servants to speak thy word with all boldness."

I regret seeing a quotation from a Roman Catholic in the current issue (*CE-FR*, May 24, 1959), and would that all Protestants might fully understand that the day soon will be here, when we may have to pray as they did. . . .

May God grant us the faith and courage to fight the devilish system that was so clearly foreseen by the Pauline letters where he mentions those who would arise giving for doctrine the commandments of men, commanding to abstain from meats, and observance of days.—E. O. JOYNES, *Leesville, La.*

Editor's Comment: How would we know Roman Catholic views if we did not read them?

Continuous Re-interpretation

Editor, *The CE-FR*:

Please accept my sincere thanks for the two articles, "The Disciples and Disunity," and "The Disciples and Unity" (*CE-FR*, May 31, June 7, 1959).

These thought-provoking articles are not only informative and time-

ly, but they are also quite disturbing to the complacency of the concerned Disciple. In my judgment, many of those who now constitute our "brotherhood" are taking great satisfaction in being able to quote the shibboleths of the "founding fathers," not fully realizing that Christ and his teachings must be continuously re-interpreted for each new day.—JOSEPH L. CLARK, *Huntsville, Tex.*

Favorite Scripture

Editor, *The CE-FR*:

Your editorial in the May 10th issue of *The CE-FR* prompts this letter, because for many years my favorite passage of scripture has been the silver and gold have I none . . . and it is a pleasure to tell you that I enjoyed the editorial even more than usual because of that selection.—NELL BURT, *Douglas, Ariz.*

Defends Wives

Editor, *The CE-FR*:

After reading "The Easter Error" by Frank Pippin (*CE-FR*, May 17, 1959) I read "Unmarried Clergy" on page 13 and wondered if there isn't an error there.

Maybe Dean Cleland should ask himself these questions:

Isn't the wife more than a social partner?

Isn't she part of the husband like his hands, feet, brain, stomach, and nose?

Isn't his success hers?

If he succeeds, how can the family's place be second-rate?

When the wife inspires and encourages him to go out and promote peace in her world through the spreading of Christianity, is he neglecting his family and putting a strain on his marriage?

When she comforts him, sympathizes with him, and administers to his needs, doesn't she increase his effectiveness?

Doesn't she receive inspiration and encouragement from the acclaim and appreciation given to him? Isn't she thrilled by his successes?

Why should a man be denied the increase of success opportunity provided by an understanding wife?

Why should a woman be denied this opportunity to contribute to the promotion of peace in the world through the spreading of Christian-

ity?—BILL BURCHILL, *El Dorado, Kan.*

Appreciates Davy

Editor, *The CE-FR*:

This is a word of appreciation for all Dr. Davison's writings. Since words are such timid scoundrels in moments like this let your imagination carry you like a child's without fear of intimidation to the point I want to convey.—JOHN GARDNER, *Eastman, Ga.*

Unity Issue

Editor, *The CE-FR*:

Congratulations on unity content in the Pentecost issue.—ROBERT TOBIAS, *Indianapolis, Ind.*

Educational Error

Editor, *The CE-FR*:

May I express my deep appreciation for the magnificent editorial "Four Hours to Spare" in the June 14th issue of *The CE-FR*. Your pointing sharply to the educational error of the Germans, who have failed to make the tragedy of Hitler a meaningful experience in the world-view of their young people, is deeply to be commended. . . .

In Holland and Belgium school children are brought to the concentration camps. There, in silence and reverence, they are given the opportunity to resolve in their hearts that they shall never again permit such a tragedy to occur. May all of us rededicate ourselves at least to that limited goal.—ARTHUR GILBERT, *New York, N. Y.*

Agrees With Stand

Editor, *The CE-FR*:

Orchids to you on the stand you and others take in our periodical. I have just read your editorial, titled: "Eighteen plus Eighteen" (*CE-FR*, June 14, 1959).

For years I have been active in this movement and therefore I wish to add my commendation on the stand you have maintained. Hope you will continue publicizing the awful effects of alcohol not only on the alcoholic but his family and others near and dear to him.

Both of us are now active in University Church, Dr. Pack, minister. Great leadership and a great church.—MRS. M. V. PURSELL, *Seattle, Wash.*

8 Wonderful Books for Children

GENERAL JIM by Hazel H. Davis and illustrated by P. R. Theibert. A biography of James A. Garfield, from farm boyhood to presidency. For ages 10-up. 10C503, \$3.00

ALL THROUGH THE YEAR by Grace McGavran and illustrated by Ruth W. Rogers. Original poems and stories as devotional readings for children from 8-12. 10A319, \$2.50

CACTUS by Virginia W. Struble and illustrated by Lillian Thoele. Story of a porcupine named Cactus, unhappy because he is "different." 2-color pictures. For ages 6-9. 10C593, \$1.75

SOME TIME EVERY DAY by Mabel A. Niedermeyer McCaw. The Scripture selections, prayers, and poems will help boys and girls think of God in relation to their everyday experiences. Ages 8-11. 10S252, \$1.75

NEW FRIENDS FOR PEPE by Anne Halladay; pictures by Janet Smalley. A Mexican boy, who is saddened to leave his friends in Texas, finds that a smile always brings friends. For ages 3-5. 10N217, \$1.75

WEMBI, The Singer of Stories by Alice D. Cobble and illustrated by Doris Hallas. A collection of folk tales told by Wembi, the elder of an African village. Ages 8 up. 10W459, \$2.75

BALTI, by Ella Huff Kepple and illustrated by Jan Ross. A tale of a Mexican boy, Candido, whose ninth birthday present is a baby burro, Balti. For ages 7-11. 10B376, \$2.50

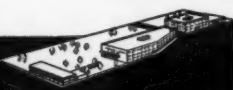
OUR HAPPY FAMILY by Mabel Niedermeyer McCaw and illustrated by Priscilla Pointer. Typical family life of a small girl. Five-year-old Susan tells of her life with her family. 10O221, \$1.50

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LET'S TALK IT OVER

by F. E. Davison

QUESTION: *When the Communion table is spread with the emblems on the Lord's Day should there be anything else on the table such as a cross or candlesticks?*

ANSWER: So far as I know there is no law of the "Medes and the Persians" on this subject. Customs change from time to time. In my opinion we should strive to keep the Lord's table simple but symbolic in its appearance. It is possible to make it so crowded and so ornate that it loses something of its message. I rejoice in the progress our churches have made during the past half century in the exaltation and the glorification of the Communion table.

You ask about the use of a cross and candlesticks. These are Christian symbols and should always speak to us of our Christ who said, "Ye are the light of the world."

I have never felt that we should allow any group to monopolize the use of the cross or the candle. We may use them for different purposes and in different ways than our Roman Catholic friends, but these Christian symbols certainly belong to the Protestants as well.

It seems to me that the use of a cross on the Communion table would depend upon the location of the table and its size. The same could be said about

the use of candles. To put two candelabra on a small Communion table would no doubt make the worshipers wonder where the Communion emblems are.

Furthermore, if the table is located down in a hole as it often is in many of our slanting floor churches, a cross on the table will not be seen by many of the worshipers. I have always had the feeling that the cross should be placed at the center of worship but should be, like the Christ, high and lifted up.

QUESTION: *You have written words of caution to church trustees about handling money as they see fit. Our church has overbuilt and cannot meet expenses from our income. What is the legal or moral right of the board to transfer designated monies for current expenses?*

ANSWER: One thing is certain—I am not a lawyer and cannot even talk over the legal phase of your question. I doubt if there is much danger of one department of the church taking legal action against another department to secure funds that were designated for the department—at least I hope not.

Certainly there are some moral implications to your question. Monies given to the church or any church agency with definite designation should be guarded with a very sacred trust. Of course, with the

passing of the years the purpose for which certain funds were originally given may disappear. In such cases it would seem wise for the trustees of that fund to decide where the money will do the most good and come the nearest fulfilling the wish of those who gave the money.

No doubt, your question deals with the desire of some members of your board to divert money given for missionary and benevolent causes into the building or current funds.

Some will try to rationalize such action by saying that the first duty of a church is to pay its honest debts. None would deny that such debts should be paid, but to do it with funds that were given for the missionary cause is a very immoral practice.

Church Chuckles



"If I'm as popular with my new congregation as you say, WHY have so few asked us to dinner?"

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